

RARE BOOKS AS HISTORICAL OBJECTS: A CASE STUDY OF
THE ELMER E. RASMUSON LIBRARY RARE BOOKS COLLECTION

By

Ulyana Korotkova

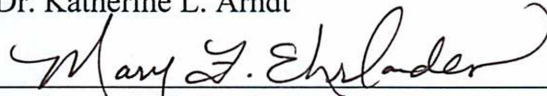
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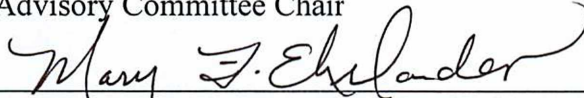


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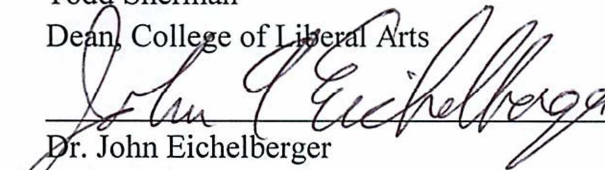
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RARE BOOKS AS HISTORICAL OBJECTS: A CASE STUDY OF
THE ELMER E. RASMUSON LIBRARY RARE BOOKS COLLECTION

A
THESIS

Presented to the Faculty
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for the Degree of

MASTER OF ARTS

By

Ulyana Korotkova

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Abstract

Once upon a time all the books in the Arctic were rare books, incomparable treasures to the men and women who carried them around the world. Few of these tangible remnants of the past have managed to survive the ravages of time, preserved in libraries and special collections. This thesis analyzes the over 22,000-item rare book collection of the Elmer E. Rasmuson Library at the University of Alaska Fairbanks, the largest collection of rare books in the State of Alaska and one of the largest polar regions collections in the world. Content, chronology, authorship, design, and relevance to northern and polar history were a few of the criteria used to evaluate the collection. Twenty items of particular value to the study of Alaskan history were selected and studied in depth. The collection not only reflects the social, political and economic development of Alaska, but also the interests, personalities and expertise of collectors and authors, including works owned or written by key individuals in Alaska history, such as Hieromonk Gideon, Ivan Veniaminov, Ivan Pan'kov, Iakov Netsvietov, Kiril Khlebnikov, Hubert Howe Bancroft, George Davidson, Hudson Stuck, Sheldon Jackson, James Wickersham, Charles Bunnell, Alfred H. Brooks and others. Accident and happenstance also played a role in filling the shelves. There are more mysteries than answers—why some of these particular works resisted hundreds of years of neglect, cold, flood, and fire can never be known. While some books have no marks, no identifiable owners or traceable past, the provenance of others makes them unique. Sometimes the story behind the story is the story.

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The Elmer E. Rasmuson Library, University of Alaska Fairbanks. Photo by author.

Introduction

Just like the explorers who came to Alaska from all over the map, the Elmer E. Rasmuson Library special collection reflects diversity. Written in over twenty languages, with English, German, French, Russian, and Danish topping the list, the collection spans from 2100-2000 B.C. to the twenty-first century.

The total size of the Elmer E. Rasmuson Library rare books collection fluctuates because of changing library policies and administration – for instance, in the past, the library had a category of semi-rare books, items more accessible for public use than rare items. Since that time, the semi-rare volumes have been merged with the rare books. “There is no easy way to count the number of items,” curator of rare books Katherine L. Arndt explains. A two-volume book counts as one title, but two items if bound separately. Twelve issues of a periodical could be counted as one item if bound together or boxed in a single container.¹ The special collection belongs to three worlds – library, archives, and museum. Today, the rare materials in the climate-controlled vault of the Rasmuson Library amount to almost 6,500 books, pamphlets, and periodicals, as well as about 1,200 maps. The library’s special-collection holdings include an additional 11,000 books and more than 4,000 manuscript maps housed in other secured areas. All library rare books combined would fill four and half lengths of a football field, or 1342 linear feet.

The smallest and oldest item in the collection is a tiny clay tablet in cuneiform 2 cm. thick and 4 cm. square, dating 2100-2000 B.C.² It is a record of a large barley transaction at a local mill in Umma (modern day Iraq). At that time, cuneiform records were evolving into a more complex

¹ Personal communication with Katherine L. Arndt, Elmer E. Rasmuson Library rare books curator.

² [*Ur III text*] [realia]. Elmer E. Rasmuson Library call number is A2438 RARE; “CDLI Cuneiform Digital Library Initiative/the Elmer E. Rasmuson Library cuneiform,” accessed November 17, 2015, <http://cdli.ucla.edu/P491488>.

system of legal contracts, letters, and narrative accounts. The only clue about the tablet's provenance is the box in which it arrived at the library either directly or through a donor. The box was sent from Philip C. Duschnes, a New York rare book dealer, sometime between 1943 and 1967. Libraries that carry similar tablets, gathered during the closing days of the Ottoman Empire, name Edgar James Banks (1866-1945) as a collector.³

One of the largest items is the 977-page *Geography* of Strabo, printed ca. 1571, during the second century of movable type.⁴ Strabo's *Geography* was first published in about 7 B.C. John Sterrett, who translated portions of a 1917 English edition of *Geography*, described it as one of the great works of ancient times: "The Geography of Strabo is far more than a mere geography. It is an encyclopaedia of information concerning the various countries of the Inhabited World as known at the beginning of the Christian era; it is an historical geography; and. . . a philosophy of geography."⁵ Written by a Greek geographer and historian whose inherited wealth allowed for his life-time scholarly pursuits, this colossal work drew on the sources of the Alexandrian library and Strabo's travels that, he claimed, were the most extensive for his time.⁶ He had a broad and holistic view of geography and its utility that included political history, astronomy, animals, and plants. According to Strabo, geography was concerned with "the activities of statesmen and commanders but also. . . knowledge. . . of the heavens and of things on land and sea, animals,

³ Personal communication with Katherine L. Arndt; *Cuneiform*, the writing system that became fully functional by about 2400 B.C., culminated in the *Epic of Gilgamesh* (Eleanor Robson, "The Clay Tablet Book in Sumer, Assyria, and Babylonia," in *A Companion to the History of the Book*, eds. Simon Eliot and Jonathan Rose (Oxford: John Wiley & Sons, 2008), 165-195).

⁴ Strabo, *Strábonos geografíkon bibloi egta kai deka = Strabonis rerum geographicarum libri septemdecim* (Ex Officina Henricpetrina, [1571?]). The Elmer E. Rasmuson Library call number for this item is B0287 RARE; The Rasmuson Library volume belongs to the 1571 Xylander edition that was printed in Basel. *Geography's* original translation into classic Latin was commissioned by Pope Nicolaus V (*Brill's New Pauly: Supplements. Dictionary of Greek and Latin's Authors and Texts*, edited by Mangred Landfester, translated and edited by Tina Jerke and Volker Dallman (Leiden, Netherlands: Brill, 2009), 598).

⁵ John Sterrett, introduction to *The Geography of Strabo* (Cambridge: Harvard University Press, William Heinemann, 1959-61), 1:xxviii.

⁶ Strabo, *The Geography of Strabo* (Cambridge: Harvard University Press, William Heinemann, 1959-61), 1:451.

plants, fruits, and everything else to be seen in various regions.”⁷ Incorporating at least 252 citations of poetry into his manuscript,⁸ Strabo described the habitable world as an island that could be circumnavigated by the sea.⁹ The Rasmuson Library volume of *Geography* features parallel texts in Greek and Latin, complex tables, and maps and engravings that required the best available workmanship. The 1571 edition appeared only a hundred years after Guarino Veronese had translated Strabo into Latin in 1469.¹⁰

The tablet and the *Geography* exemplify the wide range of the materials kept in the Elmer E. Rasmuson Library special collection. Because the collection grew somewhat haphazardly from its beginnings in 1921, it includes a potpourri of other unusual items, such as a personally inscribed copy of President Woodrow Wilson’s *History of the American People*,¹¹ an 1868 McGuffey’s *New Eclectic Primer*,¹² a first edition of the *Pickwick Papers* by Charles Dickens,¹³ and James Weston’s 1740 *Stenography Compleated, or the Art of Short-Hand Brought to Perfection; Being the Most Easy, Exact, Speedy, and Legible Method Extant*.¹⁴ However, the vast majority of the collection encompasses Alaska and northern and polar themes. Geographically, Alaska materials are most numerous, but there are also significant holdings on the Arctic, Siberia, Scandinavia, and Greenland, with only a small number on the Antarctic.

⁷ Strabo, *The Geography of Strabo*, 1:3-4.

⁸ Daniela Dueck, “Strabo’s Use of Poetry,” in *Strabo’s Cultural Geography: The Making of a Kolossourgia*, eds. Daniela Dueck, Hugh Lindsay, and Sarah Pothecary (Cambridge, UK: Cambridge University Press, 2005), 87.

⁹ Strabo, *The Geography of Strabo*, 1:17.

¹⁰ Francesca Fiorani, *The Marvel of Maps: Art, Cartography and Politics in Renaissance Italy* (New Haven, Connecticut: Yale University Press, 2005), 101.

¹¹ Woodrow Wilson, *A History of the American People* (New York: Harper & Brothers, 1918). EERL call number for this item is A0335 RARE V.1.

¹² William Homes McGuffey, *Leigh’s McGuffey’s New Eclectic Primer: In Pronouncing Orthography* (Cincinnati, Ohio: Van Antwerp, Bragg & Co., 1868). EERL call number for this item is A1512 RARE.

¹³ Charles Dickens, *The Posthumous Papers of the Pickwick Club* (London: Chapman and Hall, 1837). EERL call number is A1608 RARE.

¹⁴ James Weston, *Stenography Compleated, or the Art of Short-Hand Brought to Perfection; Being the Most Easy, Exact, Speedy, and Legible Method Extant* (London: Printed for the author, 1740). EERL call number is A1875 RARE.

This thesis focuses on Alaska-related materials. It is a case study that seeks to evaluate and compare the Elmer E. Rasmuson rare books based on their role in Northern and Polar history, content, chronology, authorship, and design. Consequently, the study provides an overview of historical trends in Alaska book collecting, as well as analyzing literacy in Alaska and surveying the Rasmuson Library rare books collection.

Of the more than twenty-two thousand rare books and maps, twenty books were selected for in-depth study. This tiny portion of the collection, less than 0.1 per cent, gives only a partial view of the whole. However, even this small sample demonstrates some of the broader themes of the history of the book in Alaska, in English, Russian, and Alaska Native languages, including works by missionaries, government officials, explorers, businessmen, gold stampeters, and soldiers. The books demonstrate that the Rasmuson Library collection parallels the multi-national exploration and development efforts that drew people from around the world into the Arctic.

Literature Review

Literature on rare books as historical objects can be divided into two basic categories: literature that includes a broad overview of the many aspects of books as objects, such as David Pearson's *Books as History*,¹⁵ and special focus literature that evaluates a particular group of book traits, such as Mirjam Foot's *History of Bookbinding as a Mirror of Society*.¹⁶ Published by the British Library, Pearson's *Books as History* appeals to special collections historians and rare books enthusiasts, highlighting rare books as artifacts and stressing their importance beyond text. Pearson compares owners, annotations and other physical features. Mirjam Foot evaluates fine

¹⁵ David Pearson, *Books as History* (London: British Library/Oak Knoll, 2012).

¹⁶ Mirjam Foot, *The History of Bookbinding as a Mirror of Society* (London: British Library, 1998).

bindings in the British Library, focusing on interactions between wealthy library patrons and craftsmen. Both Pearson and Foot owe the success of their books to combining special collections with history. *From the Hand to the Machine* by Cathleen Baker¹⁷ provides descriptions of a variety of common papers based on the author's extensive experience as a paper conservator.

A Companion to the History of the Book,¹⁸ edited by Simon Eliot and Jonathan Rose, reviews the entire history of the textual and non-textual elements of book culture, such as reading lights, library furniture, and bookmarks. "The Importance of Ephemera" by Martin Andrews proved to be a useful theoretical background on non-book printed materials.¹⁹ The 2009 IFLA publication, *Early Printed Books as Material Objects*,²⁰ features a chapter on fictitious volumes reconstructed from parts of originals, a topic seldom discussed in literature.²¹ Dard Hunter's classic, *Papermaking*, addresses the evolution of paper, and Kurt Weidemann's *Book Jackets and Record Covers* highlights the history of these ephemera valuable to collectors, but discarded by libraries.²²

In addition to seeing books as either physical objects or cultural artifacts, the third (emerging) trend in historical literature, as exemplified by the multi-volume *History of the Book in America*,²³ views the book industry at the nexus of authors, publishers, policymakers, collecting bodies, and readers.

¹⁷ Cathleen A. Baker, *From the Hand to the Machine* (Ann Arbor: The Legacy Press, 2010).

¹⁸ Simon Eliot and Jonathan Rose, eds, *A Companion to the History of the Book* (Oxford: John Wiley & Sons, 2008).

¹⁹ Martin Andrews, "The Importance of Ephemera," in *A Companion to the History of the Book*, edited by Simon Eliot and Jonathan Rose (Oxford: John Wiley & Sons, 2008), 904-930.

²⁰ Bettina Wagner and Marcia Reed, eds, *Early Printed Books as Material Objects* (Munich: De Gruyter, 2010).

²¹ Undorf Wolfgang, "The Idea(l) of the Ideal Copy: Some Thoughts on Books with Multiple Identities," in *Early Printed Books as Material Objects*, ed. Bettina Wagner and Marcia Reed (Munich: De Gruyter, 2010), 307-319.

²² Dard Hunter, *Papermaking: The History and Technique of an Ancient Craft* (New York: Dover Publications, 1978); Kurt Weidemann, *Book Jackets and Record Covers* (New York: Frederick A. Praeger, Publishers, 1969).

²³ David D. Hall, ed., *History of the Book in America* (Chapel Hill: University of North Carolina Press, 2007-2010).

Published in 1891, Hubert Howe Bancroft's *Literary Industries*²⁴ offers a rare view into the mind of an author, publisher, collector, and librarian. Bancroft meticulously described the founding and growth of his library, its purpose, its collections and their size, as well as the library buildings and their locations. Biographies of polar explorers and scientists may include information on their collecting activities – Oscar Lewis' *George Davidson*²⁵ and William Hunt's *Steff: A Biography of Vilhjalmur Stefansson*²⁶ provide insight into this little-known aspect of the explorers' life and work.

A knowledge of books as travelers can be gleaned from various accounts of Arctic expeditions, but it consists of bits and pieces dispersed within the travelogue. Catalogs of Arctic exhibits somewhat compensate for this deficiency, but few exist. The one indispensable book that focuses on the history of books in the Arctic and Antarctic is David and Deirdre Stam's *Books on Ice*,²⁷ which provides entertaining descriptions of more than a hundred items. The relatively recent *Proceedings of the Polar Libraries Colloquy* provide a space for discussion on collection, preservation, and dissemination of information on the Arctic and Antarctic regions. Published since 1971 in book format and more recently online, the *Proceedings* discuss principal circumpolar libraries news and events, offering a framework for unique northern librarianship.²⁸

²⁴ Hubert Howe Bancroft, *Literary Industries: Chasing a Vanishing West* (Berkeley: Heyday, 2013); The Friends of the Bancroft Library, as well, publicizes special collections catalogs, such as *Some Treasures of the Bancroft Library* (Berkeley: Friends of the Bancroft Library, University of California, 1973).

²⁵ Oscar Lewis, *George Davidson: Pioneer West Coast Scientist* (Berkeley: University of California Press, 1954).

²⁶ William R. Hunt, *Steff: A Biography of Vilhjalmur Stefansson, Canadian Arctic Explorer* (Vancouver: University of British Columbia Press, 1986).

²⁷ David Stam and Deirdre Stam, *Books on Ice* (New York: The Grolier Club, 2005).

²⁸ The most recent proceedings listed on the Polar Libraries Colloquy website are "Cool Libraries in a Melting World: Proceedings of the 23rd Polar Libraries Colloquy 2010, June 13-18, 2010, Bremerhaven, Germany. hdl:10013/epic.36296," accessed September 3, 2015, <http://hdl.handle.net/10013/epic.36296>; Founded in 1971, the Polar Libraries Colloquy holds biennial meetings that alternate between Europe and North America.

Historically, the earliest book enthusiasts in Alaska were Christian missionaries. They acted as teachers, collectors, librarians and historical witnesses. Well educated, even though indoctrinated into the cultural beliefs of their era, missionaries left a body of correspondence, diaries, memoirs and books. More likely to address missionary objectives, such as literacy and education, these writings did not focus on librarianship. Instead, they bring into view Alaska's changing economic and cultural landscape, past and emerging reading audiences, schools, books, reading rooms and periodicals.

Books, education and literacy in Russian America, however, remain underrepresented in U.S. historical literature. Neither James Wickersham's 1927 *Bibliography of Alaskan Literature, 1724-1924* nor Marvin Falk's 2006 *Alaska History: An Annotated Bibliography*, contains many items pertaining to education in Russian America.²⁹ In its "School Books" section, Wickersham's bibliography lists twenty-five study guides used in Russian schools, mostly after the Alaska Purchase. Just as sparse, Marvin Falk's bibliography names only sixteen titles in a section devoted to Russian American education and health. The nineteenth-century Russian sources treat the topic more generously, offering information on the Russian Orthodox Mission and its educational endeavors in writings by Hieromonk Gideon, Ivan Veniaminov, Kiril Khlebnikov and Ferdinand Wrangel. P. A. Tikhmenev's *History of the Russian-American Company*, published in Russian in 1861-63, reviewed various activities of the Company, including its education outreach.³⁰

²⁹ James Wickersham, *A Bibliography of Alaskan Literature, 1724-1924* (Cordova, Alaska: Cordova Daily Times Print, 1927); Marvin W. Falk, *Alaska History: An Annotated Bibliography* (Westport, Connecticut: Praeger, 2006).

³⁰ P. A. Tikhmenev, *A History of the Russian-American Company*, translated and edited by Richard A. Pierce and Alton S. Donnelly (Seattle: University of Washington Press, 1978), vi.

Hudson Stuck's *Alaskan Missions of the Episcopal Church*³¹ and Sheldon Jackson's *Alaska, and Missions on the North Pacific Coast*,³² provide testimonies to life in early Alaska, its cities and towns, people and activities. Missionary writings often suffer from what Episcopal Archdeacon of the Yukon and Alaska Hudson Stuck termed "a certain phraseology,"³³ a sanctimonious terminology used by missionary workers – but even then, they remain indispensable for historical inquiries into conditions and attitudes of the time. Lester Bradner's *1916 Alaskan Diary*³⁴ or Albin Johnson's *Seventeen Years in Alaska*³⁵ offer vivid (though, unfortunately, sparse) examples of books and literacy in historical Alaska. Others, like the nineteenth-century Presbyterian missionary Clarence Thwing's letters,³⁶ devote more time and space to gospel books and missionary periodicals.

Biographers and historians who look into aspects of missionary writings other than proselytizing functions, such as education, travel observations, or collecting activities, highlight little-known aspects of missionaries' lives. Jean Usher, in *William Duncan of Metlakatla*,³⁷ discusses the Victorian era of school instruction to which Duncan adhered, citing specific examples of his teaching methods. Rosemary Carlton, in *Sheldon Jackson: The Collector*,³⁸ focuses on Jackson's connections with the collecting bodies of his time and his activities as a museum and library founder.

³¹ Hudson Stuck, *The Alaskan Missions of the Episcopal Church* (New York: Domestic and Foreign Missionary Society, 1920).

³² Sheldon Jackson, *Alaska, and Missions of the North Pacific Coast* (New York: Dodd, Mead & Company, 1880).

³³ Stuck, *The Alaskan Missions of the Episcopal Church*, 23.

³⁴ Lester Bradner, *A 1916 Alaskan Diary* ([Saunderstown, R.I.]: Robert Bradner, Helen Bradner Reid, William M. Bradner, Jr., Lawrence H. Bradner, 2008).

³⁵ Albin Johnson, *Seventeen Years in Alaska: A Depiction of Life amount the Indians of Yakutat*, translated and edited by Mary Ehrlander (Fairbanks: University of Alaska Press, 2014).

³⁶ Harry Reid, "American Ethos in 19th Century Alaska: The Letters of Rev. Clarence Thwing, M. D. (1892-1895)" (Master's thesis, Sonoma State University, 1999).

³⁷ Jean Usher, *William Duncan of Metlakatla: A Victorian Missionary in British Columbia* (Ottawa: National Museum of Man, National Museums of Canada, 1974).

³⁸ Rosemary Carlton, *Sheldon Jackson: The Collector* (Juneau: Alaska State Museums, 1999).

With the exception of Jeannette Stewart's 1957 master's thesis *Library Service in Alaska*,³⁹ there is no formal history of libraries in Alaska. Jackie Musgrave's 1996 *Looking Back: A Short History of Public Libraries in Anchorage*⁴⁰ details the origins of Z. J. Loussac Public Library. Terrence Cole's *Cornerstone on College Hill*⁴¹ and William Cashen's *Farthest North College President*⁴² address the origins of the University of Alaska. Supplied with a thorough index, striking selection of photographs and historical highlights, Cole's illustrated history of the University of Alaska Fairbanks provides fast access to a wide variety of aspects of the institution's history. Cashen's biography of Charles Bunnell revolves around the personality of the first university president and *de facto* library curator who corresponded extensively on what he envisioned as an emerging collection of Alaskana.

Terrence Cole's history of the National Bank of Alaska, *Banking on Alaska*, expounds on the multifarious activities of NBA that included collecting rarities. Its biographical section relates information on Elmer Rasmuson's life and work, his view on libraries in general, and his role in founding the Elmer E. Rasmuson Library and its rare books collection in particular. Well-written and thoroughly researched, *Banking on Alaska* details the purchase of the Lada-Mocarski and George Davidson collections, their content, and the story of the NBA donating the rare books to the University of Alaska Fairbanks.⁴³

³⁹ Jeannette Stewart, "Library Service in Alaska; A Historical Study" (Master's thesis, University of Washington, 1957).

⁴⁰ Jackie Musgrave, *Looking Back: A Short History of Public Libraries in Anchorage* (Anchorage: Municipality of Anchorage, 1996).

⁴¹ Terrence Cole, *The Cornerstone on College Hill: An Illustrated History of the University of Alaska Fairbanks* (Fairbanks: University of Alaska Press, 1994).

⁴² William R. Cashen, *Farthest North College President* (Fairbanks: University of Alaska Press, 1972).

⁴³ Terrence Cole, *Banking on Alaska: The Story of the National Bank of Alaska* (Anchorage: National Bank of Alaska, 2000).

Marvin W. Falk's "The Alaska and Polar Regions Collection at the Elmer E. Rasmuson Library," surveys the library's publications on the circumpolar regions. In another article, "Looking into Old Maps: Who Generated Alaska's Historical Maps Up Through the Gold Rush," Falk discusses the history of exploration and expedition maps in general, devoting only a small part to the Rasmuson Library maps.⁴⁴ Similarly, linguist Michael E. Krauss of the University of Alaska authored articles, such as "Alaska Native Languages in Russian America" and "Alaska Native Languages: Past, Present, and Future,"⁴⁵ which analyze rare dictionaries in the context of his linguistic studies.

All these studies have been useful to varying degrees in this research, but despite the abundance of books about books, the history of the book in Alaska is still unwritten. This study attempts to fill that gap.

⁴⁴ Marvin W. Falk, "The Alaska and Polar Regions Collection at the Elmer E. Rasmuson Library," *Alaska Journal* 9, no. 1 (Winter 1979): 65-70; Marvin W. Falk, "Looking into Old Maps: Who Generated Alaska's Historical Maps up through the Gold Rush?" in *Creativity, Lighting the Poles: Collaborative Solutions to Common Problems: Proceedings of the 16th Polar Libraries Colloquy, June 17-22, 1996, Consortium Library, University of Alaska Anchorage and Partial Proceedings of the 6th Northern Libraries Colloquy, July 12-15, 1976, Elmer E. Rasmuson Library, University of Alaska Fairbanks* (Anchorage: Consortium Library, University of Alaska Anchorage, 1997): 95-98.

⁴⁵ Michael E. Krauss, "Alaska Native Languages in Russian America," in *Russian America: The Forgotten Frontier*, eds. Barbara Sweetland Smith and Redmond J. Barnett (Tacoma: Washington State Historical Society, 1990): 205-213; Michael E. Krauss, "Alaska Native Languages: Past, Present, and Future," *Alaska Native Language Center Research Papers* 4 (1980).

Chapter 1 Rare Books Studies: Methodological Discussion

1.1 Historical Research Based on Libraries

Historians have always recognized libraries and books as objects, artifacts and databases, as well as art, but they seldom study the libraries and books themselves. Library history is the sub-discipline that analyzes collectors and collections. Charles H. Busha and Stephen P. Harter defined library history as the “systematic recounting of past events pertaining to the establishment, maintenance, and utilization of systematically arranged collections of recorded information or knowledge.”¹

Librarians have been guilty of ignoring their own history. Carol McCombs and Charles H. Busha, in their 1981 assessment of library history stated that “both qualitative and quantitative improvements need to be made in this important area of library science research.”² Joan C. Durrance analyzes the lack of adequate training within library science as well.³ According to Durrance, most library education programs prepare librarians neither to consume nor to conduct research.

The causes of this problem lie, perhaps, in public libraries’ relatively recent development in the United States. Even though private libraries began in the early colonies, it was not until the nineteenth century that free public libraries appeared within the complex network of social, parochial, municipal, and charitable libraries, many of which contained only one or two book

¹ Charles H. Busha, *Research Methods in Librarianship: Techniques and Interpretation* (New York: Academic Press, 1980), 93.

² Charles H. Busha and Carol McCombs, “Historical Research and Oral History in Librarianship,” in *A Library Science Research Reader and Bibliographic Guide*, ed. Charles Busha (Littleton, Colorado: Libraries Unlimited, 1981), 75.

³ Joan C. Durrance, “Research Needs in Public Librarianship,” in *Library and Information Science Research*, eds. Charles McClure and Peter Hernon (Norwood, New Jersey: Ablex Publishing Corporation, 1991), 280.

cases managed by volunteer librarians. “The year 1876 marked a turning point for American librarianship,” writes Edward Holley.⁴ Three experienced librarians, Justin Winsor, William Poole, and Lloyd Smith, allied with the younger Melvil Dewey to form a committee for a library conference in Philadelphia.⁵ Librarians who attended the conference founded the American Library Association. The next year, the inventor of the Dewey Decimal System, Melvil Dewey, opened the first U.S. library school. Initially, it operated within New York’s Columbia College, where Dewey worked as a librarian, but in 1889 the school moved from Columbia to Albany. It trained bibliographers, reference librarians, and library managers⁶ who devoted their careers to transforming the field of library science from amateur to professional. Wayne Wiegand writes, “By the early 1900s, the evolving public library community was supported not only by the American Library Association, Library Journal, five library schools, and the U.S. Bureau of Education, but also by twenty-five state library associations, eighteen state library commissions, and twelve local library clubs.”⁷ Still, the great U.S. libraries that compare with the world’s richest book repositories acquired their immense collections only during the twentieth century.⁸

The library, by necessity, acted as a multidisciplinary repository for the world’s knowledge, and served diverse audiences. Its content spanned from early religious and moralistic to popular literature. During the course of the twentieth century, due to the increased globalization of knowledge and the internet revolution, library collections became more accessible than ever before. Virtual libraries, electronic catalogs, databases, and collections provide books, journals,

⁴ Edward G. Holley, *Charles Evans: American Bibliographer* (Urbana: University of Illinois Press, 1963), 1.

⁵ Holley, *Charles Evans*, 1.

⁶ Wayne A. Wiegand, “The American Public Library: Construction of a Community Reading Institution,” in *A History of the Book in America*, vol. 4, eds. Carl F. Kaestle and Janice A. Radway (Chapel Hill: The University of North Carolina Press, 2009), 434.

⁷ Wiegand, “The American Public Library,” 4:437-438.

⁸ Phyllis Dain, “The Great Libraries,” in *A History of the Book in America*, eds. Carl F. Kaestle and Janice A. Radway (Chapel Hill: The University of North Carolina Press, 2009), 4:452.

and archival materials to anyone who is interested. This trend created a public demand for electronically published facts, statistics, histories, book reviews, and journal abstracts.

1.2 Research Statement

This thesis explores the origin and evolution of the Elmer E. Rasmuson Library special collection, highlighting the aspects of rare book collecting that have had practical value for the collection's acquisition, development, and management.

The library acts as the primary database that offers access to the collection. However, while the modern library catalog systematically provides information about books, it does not include all the details necessary for rare books analysis. Like many academic libraries that began with a book drive, the University of Alaska library did not keep consistent records of transactions involving books. Dispersed in various University of Alaska records and papers of its alumni and associates, the donor correspondence and other documents that mention books offer only a glimpse into the early library history. The Dr. Charles E. Bunnell Papers that contain meticulous correspondence files from 1922 to 1956 represent a rare exception. The collection features Bunnell's letters to potential library donors and their replies, as well as itemized book lists.⁹

The Alaska Agricultural College and School of Mines and its successor, the University of Alaska, did not collect archival materials until 1965, when the archives opened its doors. From 1926 to 1962, the university museum accepted materials that had archival value, and recorded their arrival in its register. The first museum record, item #1, from 1926, listed archaeological and ethnographic material from St. Lawrence Island and the Bering Sea area collected by Otto

⁹ Dr. Charles E. Bunnell Papers, Alaska and Polar Regions Collections and Archives, Elmer E. Rasmuson Library, University of Alaska Fairbanks.

Geist. The museum acquired it through a loan. The last record in the 1926-1962 ledger, item #2056, referred to a commemorative coin from Sitka, received in 1962 from Dr. Ivar Skarland as a gift. The archival accession registers that have been kept from 1964 to this day describe collections, but not individual rare books. Reconstructing the history of each individual item in this study's rare books sample required analyzing books for any signs of provenance, searching through various bibliographies of Alaska, surveying archival collections, perusing supporting documentation, and compiling different bits and pieces of information found in historical literature into bibliographic descriptions.

In general, previous collectors of the rare books did not always provide the best clues. If they collected information concerning the objects that they acquired, they seldom passed it along. Perhaps, they relied on their memories too heavily – or they treated rare books as a byproduct of their other activities, whether it was research, exploration, or writing and publishing. Most collectors had their own individual needs which diverged from the world of libraries. To satisfy their objectives, early book enthusiasts created their own classification schemes. They did not care to comply with contemporary library standards, and for good reason – the early library systems were neither fully standardized nor tailored to the needs of readers.

For example, Thomas Jefferson's library that he sold to the Library of Congress in 1815 was arranged analytically, chronologically, and sometimes both, using his own unique subject categories. Jefferson maintained a principal collection catalog, but it contained so many additions and deletions that he needed a clean copy by 1812.¹⁰ Douglas Wilson writes, "Classifiers tell us at least as much about themselves as about their subjects, and Jefferson is no exception. His

¹⁰ Douglas L. Wilson, "Sowerby Revisited: The Unfinished Catalogue of Thomas Jefferson's Library," *The William and Mary Quarterly* 41, no. 4 (October, 1984): 619-620.

making Religion a branch of Jurisprudence is the best example of his classifying as to make a calculated statement.”¹¹ Jefferson viewed religion and ethics as belonging to history and not philosophy. He omitted metaphysics from the catalog because its meaning was unclear.¹² Hubert Howe Bancroft, like Jefferson, valued the practical aspects of collecting, setting himself apart from “bibliomaniacs.” In his opinion, “. . . to become a collector, one should have some object consistent with usefulness.”¹³ Bancroft arranged books in his library alphabetically by authors. Other criteria were territory and chronology. In addition, he adopted a system of numbered bookmarks and a catalog that listed location of books on library shelves. He subdivided materials into four classes – printed books, rare books, manuscripts, and reference. Rare books occupied an important place in the library. Bancroft wrote, “It is certain that at the present day no collection of books is worthy of the name of library without a fair share of these rare and valuable works of material interest and value related to discovery, conquest, settlement, and development of America, in its many parts from south to north, and east to west, from the days of Columbus to the present time – books becoming every day rarer and more costly.”¹⁴

The libraries collected by Jefferson and Bancroft, as well as libraries of many other nineteenth-century bibliophiles, predated the Dewey Decimal Classification, first published in 1876, and the Library of Congress (LC) *List of Subject Headings*, first published in 1908. Twentieth-century collectors could turn to either system if they wished. A survey of the first one hundred pages of James Wickersham’s *Bibliography of Alaskan Literature* shows that most of the headings that he used are LC-compliant. This is little surprise, given the fact that one of

¹¹ Wilson, “Sowerby Revisited,” 624.

¹² Wilson, “Sowerby Revisited,” 624.

¹³ Hubert Howe Bancroft, *Literary Industries*, 77.

¹⁴ Bancroft, *Literary Industries*, 87.

Wickersham's assistants, Hugh A. Morrison, worked as a Library of Congress assistant librarian.¹⁵

Not all collectors compiled catalogs and bibliographies, however, and the bibliophiles who produced them did not always record previous ownerships or elaborate on processes outside their librarianship. Today's book enthusiasts want to know far more than what is available on the surface. "Book historians today tend to be interested not just in the book as a physical artifact, but also in the array of social processes that intersect through artifacts," states Wendy Duff in her discussion of meaning-making and the history of the book.¹⁶ In order to reconstruct the history behind books, historians look for clues. Clues to the book's history can include its cover, dust jacket and advertisements, unopened pages, trimmed pages, endpaper, bookplate, stamps, inventory numbers, erasures, title page, inscriptions, marginalia, "laid-in" materials, boxes and slipcases. Rare book analysis also involves studying authorship, year of edition, copyright, errata, fonts, design, illustrations, photographs, maps, materials, wear, and repairs.¹⁷

1.3 Description of the Data – The Elmer E. Rasmuson Library Rare Books Collection

Among the world's earliest retrieval systems was the sorting of clay tablets according to their size and subject matter. However, it was not until the invention of movable type in 1439 that the increasing flow of information and the unprecedented scale of scholarly exchanges fostered the need for classification and standardization of scientific knowledge. The father of modern taxonomy Carl von Linné (Carolus Linnaeus), who, Goerke writes, "believed that in making an

¹⁵ James Wickersham, *A Bibliography of Alaskan Literature, 1724-1924* (Cordova, Alaska: Cordova Daily Times Print, 1927), viii.

¹⁶ Wendy M. Duff, Emily Monks-Leeson, and Alan Galey, "Contexts Built and Found: a Pilot Study on the Process of Archival Meaning-Making," *Archival Science* 12, no. 1 (2012): 73.

¹⁷ For glossary of terms, see: "Biblio.com," accessed November 23, 2015, http://www.biblio.com/book_collecting_terminology/.

inventory and an orderly arrangement of all the realms of nature he was executing a divine commission,”¹⁸ invented the index card in the 1760s. Using separate 7.5x13 cm index cards allowed for filling in missing descriptions, and identifying and rearranging genera.¹⁹ Linné’s herbarium specimens, as well, were kept unbound in a specially designed cupboard.²⁰ The Swedish naturalist’s greatness, Koerner argues, rested not “upon his fragmentary natural orders or his economic botany, but on his filing cabinet of nature.”²¹ In this task, Linné adhered to his own motto, *Famam extendere factis* (fame is extended by facts).

One of the earliest library card catalogs appeared in France at the end of the eighteenth century. In 1789, the French National Constituent Assembly nationalized ecclesiastical property. In order to evaluate libraries and book collections that fell under this decree, a nation-wide inventory had to be carried out. This task led to compiling a French National Bibliography based on inventories sent from each district. In 1791, the revolutionary government issued a cataloging code that contained cataloging rules for librarians. The new rules permitted the use of the blank side of playing cards for temporary bibliographic records.²² This choice was economical as well as convenient – playing cards were widely available, relatively standard, and could be handled easily. On the other hand, the 3x2- to 4x2-inch cards were too small. The Bureau of Bibliography chief Bardel, a former Benedictine, proposed the idea of specialized tasks performed by twenty-seven clerks, each filing 300-600 cards a day, nine clerks who corrected errors, two who

¹⁸ Heinz Goerke, *Linnaeus* (New York: Charles Scribner’s Sons, 1973), 89.

¹⁹ Carl Linnaeus index cards are kept at the Linnean Society of London.

²⁰ Staffan Müller-Wille and Sara Scharf, “Indexing Nature: Carl Linnaeus (1707-1778) and His Fact-Gathering Strategies,” *Working Papers on The Nature of Evidence: How Well Do ‘Facts’ Travel?* 36/08 (January 2009): 4, 14, 18.

²¹ Lisbet Koerner, *Linnaeus: Nature and Nation* (Cambridge: Harvard University Press, 1999), 55.

²² Judith Hopkins, “The 1791 French Cataloging Code and the Origins of the Card Catalog,” *Libraries & Culture* 27, no. 4 (Fall, 1992): 384; In the U.S., the playing cards with bibliographic records on verso are preserved in the Playing Card Museum of the U.S. Playing Card Company in Cincinnati.

transcribed notebook catalogs, one who worked with manuscripts, one distributor, and two clerks responsible for correspondence.²³ The published catalog consisted of nineteen volumes that covered 127,000 books from 104 libraries. The French card catalog disappeared in France, but appeared in the United States. Judith Hopkins writes, “In France, the nation where the use of cards for catalogs was introduced, public card cataloging did not come into general use until the mid-twentieth century.”²⁴

In the United States, the late nineteenth-century public library movement and Melvil Dewey made the library card catalog uniform. In 1876, Dewey copyrighted his decimal classification scheme, which he hoped would become the national standard. When the American Library Association first convened in 1876, it sought to become the national voice for librarianship. It discussed Melvil Dewey’s decimal classification system, debated what books belonged in the American public library, and set standards for index cards and cataloging cabinets.

Developed in 1897 by the U.S. Library of Congress, the Library of Congress Classification was designed in place of the earlier fixed location system. Because the LC Classification was devised to accommodate Library of Congress diverse collections, it introduced a wide range of subjects. Large academic libraries adopted this system, leaving Dewey to smaller libraries. Whether the Alaska Agricultural College and School of Mines used LC Classification in its original 1921 library remains unclear. However, like most large academic libraries, it uses this system today.

²³ Hopkins, “The 1791 French Cataloging Code,” 387-389.

²⁴ Hopkins, “The 1791 French Cataloging Code,” 391.

The Elmer E. Rasmuson Library catalog is the gateway to both the rare books collection and the entire library.²⁵ The Rasmuson Library transferred its card catalog to electronic format in 1986.²⁶ Today, the catalog features 1,441,997 entries, with books comprising 1,098,939 of the total.²⁷ Examples of rare books numerical data that may interest historians include publishing date, number of editions, number of volumes, pages, book measurements, and price. Qualitative (nonnumerical) data may include language, publishers, inscriptions, bookplates, or structure and content. However, bibliographers and catalogers often omit what they view as superfluous. Translations and transcriptions of foreign titles and authors may pose problems with cataloging. Library catalog data therefore suffer from inconsistencies and incomplete descriptions. In spite of these shortcomings, the electronic catalog remains an invaluable tool without which the entire library machine cannot function efficiently.

Historical bibliographies provide the second most useful source of rare books information. Even though the peak of bibliographies' popularity has seemingly passed, due, in part, to the availability of online databases and catalogs, and, in part, to expanding criteria for library history research that seek to showcase literature in new formats, this thesis would have been seriously compromised without several prominent Alaska bibliographies. Bibliographies guide the researcher through modern library collections with books on wide varieties of subjects. Like Jack London's 1907 *Snark* library that he took with him on a sea voyage, which Alaska historian Terrence Cole referenced in his introduction to *The Alaska 67*, bibliographies may help chart a little-known historical topic.²⁸ The University of Alaska Fairbanks and Alaska State Library

²⁵ "The Elmer E. Rasmuson Library catalog," accessed July 31, 2015, <http://library.uaf.edu>.

²⁶ Kit Shannon, the Elmer E. Rasmuson Library Acquisitions & Technical Services Department Head, personal communication.

²⁷ The Elmer E. Rasmuson Library electronic report compiled December 10, 2015.

²⁸ Alaska Historical Society, *The Alaska 67: A Guide to Alaska's Best History Books* (Walnut Creek, California: Hardscratch Press Book, 2006), 14.

bibliography, *Alaska Newspapers on Microfilm, 1866-1998*,²⁹ originated with the Alaska Newspaper Project, the goal of which was to locate and provide access to Alaska newspapers. If this Alaska library classic left its assigned place in the Rasmuson Library, its users likely would report it in a matter of hours. The Rasmuson Library rare books collection holds the items listed in two other prominent bibliographies, Wickersham's *Bibliography of Alaskan Literature, 1724-1924*³⁰ and Valerian Lada-Mocarski's *Bibliography of Books on Alaska Published before 1868*.³¹ Although neither bibliography can claim to be exhaustive, their commitment to Alaskana defines them. Similarly, Parr's *Preliminary List of Early Alaskan Imprints 1869 through 1913* approaches the enquiry into Alaska rarities from a chronological viewpoint, giving insight into their place both within a printed materials timeline and in Alaska libraries.³² *The Alaska* 67 met bibliographic challenges from an interactive perspective, because the authors chose to limit the list of indispensable Alaskana to a number inspired by the year of Alaska's purchase. However, no bibliography can fulfill every research need that arises, perhaps because no historical object can be captured fully with a mono-dimensional description.

Published by the Alaska Agricultural College and School of Mines, its *Bulletin* and *Catalogues* describe the growth of library collections from a humble 3,500 bound volumes in 1923/1924 to more than 17,000 bound volumes in 1939/1940, as well as later collection increases.³³ The school's publications and reports contain official information on the

²⁹ Mary C. Nicolson and Mary Anne Slemmons, *Alaska Newspapers on Microfilm, 1866-1998* (Fairbanks and Juneau: University of Alaska Fairbanks and the Alaska State Library, 1998).

³⁰ Wickersham, *A Bibliography of Alaskan Literature, 1724-1924*.

³¹ Valerian Lada-Mocarski, *Bibliography of Books on Alaska Published before 1868* (New Haven and London: Yale University Press, 1969).

³² Charles H. Parr, *Preliminary List of Early Alaskan Imprints 1869 through 1913* (Fairbanks: Elmer E. Rasmuson Library, University of Alaska, 1974).

³³ Alaska Agricultural College and School of Mines, *Bulletin – Alaska Agricultural College and School of Mines* (College: Tanana Pub. Co., 1922), 11; Alaska Agricultural College and School of Mines, *Catalogue – Alaska Agricultural College and School of Mines, 1923/1924 – 1932/1933* (College: Alaska Agricultural College and

construction of the early university library and its collections. University of Alaska Financial Reports include financial information on library construction and building improvements, library services, books and periodicals acquisitions, and endowment funds and gifts.³⁴ Supporting articles, enclosed with some financial reports, provide additional insight into the library facilities and collections. In addition to University of Alaska publications, the Elmer E. Rasmuson Library collects archival documents pertinent to university history. The Archives, inaugurated in 1965,³⁵ facilitates collecting university records, ensures appropriate storage, and provides reference service and access to the records.³⁶

Historical Alaskan collectors, such as Hubert Howe Bancroft, James Wickersham, Elmer Rasmuson (Fig. 1.1), and others, made enormous contributions to public and private libraries. Besides gathering the rarities, they set forth collecting trends, encouraged literary sensibilities, and established organizations and affiliations that enriched rare books culture. Modern libraries, too, develop rules and policies, or follow standard procedures for collecting, storing, and curating rare books collections.

School of Mines, 1923-1933); Alaska Agricultural College and School of Mines, *Catalog* (College: Alaska Agricultural College and School of Mines, 1933-1935); University of Alaska (College), *General Catalogue, 1936/1937 – 1955/1956* (College: University of Alaska, 1936-1956).

³⁴ University of Alaska (College), *Report of the Comptroller* (Fairbanks: University of Alaska, 1950/1951-1951/1952); University of Alaska (College), *Financial Statement of the Comptroller* (Fairbanks: University of Alaska, 1952/1953-1955/1956); University of Alaska (College), *Financial Statements, Comptroller's Report* (Fairbanks: University of Alaska, 1956/1957-1967/1968); University of Alaska (College), *Financial Reports* (Fairbanks: University of Alaska, 1968/1969-1969/1970); University of Alaska (College), *Financial Report* (Fairbanks: University of Alaska, 1970/1971-1972/1973).

³⁵ Paul McCarthy, "Paul McCarthy Is Interviewed by Paul Quist in Fairbanks, Alaska in 1967 about the Archives Program at the University of Alaska Fairbanks" (Fairbanks: Elmer E. Rasmuson Library, 1967), Oral History 00-00-155. Sound recording.

³⁶ "Alaska and Polar Regions Collections & Archives/University Records/University Records for University Staff," accessed September 15, 2015, <http://library.uaf.edu/university-records-for-staff>.



Figure 1.1: Elmer Edwin Rasmuson, the man to whom the Elmer E. Rasmuson Library was dedicated in 1970. Elmer. E. Rasmuson Papers, Accession Number UAF-2001-128-19, Alaska and Polar Regions Collections & Archives, Rasmuson Library, University of Alaska Fairbanks.

1.4 Defining Rare Books and Their Roles in Library Collections

The library definition of a rare book appears to be relatively simple. Marjorie Gray Wynne, in “The Nature and Importance of Rare Books,” in *Rare Book Collections*, writes: “A rare book, then, is one that needs special handling.”³⁷ Beyond that, categories of printed materials can be identified as appropriate for special collections. All items in rare books collections are old, scarce, valuable, and have unique characteristics. Not all books that reside in separate storage qualify as rare, however. Books with a high market value may be housed in special collections. Books that belonged to famous people, books with elaborate binding, books of uncommon sizes (such as miniature or oversized books), and limited editions may all be housed with the special collections.³⁸

A book can also become rare because of the loss of a language. During early contact with North American Native peoples, their languages flourished. Explorers, missionaries, and travelers compiled dictionaries and word lists to aid communication between the cultures. As Native American languages lost speakers, and as their cultures evolved following intense contact, books retained information that could not be found elsewhere. Northern library collections house rare books written in northern languages that have become more appreciated in recent times because of increased interest in North American indigenous cultures. Libraries of northern nations, such as the National Library of Canada, collect and preserve rare books in Native languages. In 1985, the National Library of Canada published a list of 500 titles in 58 languages or dialects.³⁹ The revival of interest in books in Native languages coincides with their

³⁷ Richard H., Archer, ed. *Rare Book Collections* (Chicago: American Library Association, 1965), 4.

³⁸ Archer, *Rare Book Collections*, 5-7.

³⁹ National Library of Canada. Rare Books and Manuscripts Division, preface to *Books in Native Languages in the Rare Book Collections of the National Library of Canada* (Ottawa, 1985).

being studied and taught, as well as with a gradual rise in societal appreciation for cultural preservation.

The early books in Native languages produced by missionaries, not surprisingly, belonged to the category of devotional books. The Introduction to *Books in Native Languages* describes Canadian native language literature up to the mid-twentieth century as mainly evangelical: “Until then, with few exceptions books for the use of the native peoples of Canada were written and translated by missionaries and printed or published by religious orders or societies. Most are Bible translations or devotional works; some include music. Others were printed to encourage support for missions.”⁴⁰

In Alaska, Ioann Veniaminov, a prominent Russian Orthodox missionary who arrived from Russia in 1824, encouraged the use of Alaska Native languages. In collaboration with Ivan Pan’kov, he designed and introduced an Aleut writing system and published the first book translated to Aleut, *Aleut Catechism*, in 1834.⁴¹ Ilia Tyzhnov, Gerasim Zyrianov, and Kosma Uchilishchev published other devotional books in Alaska Native languages. Michael Krauss, in his article, “Alaska Native Languages: Past, Present, and Future,” writes: “Veniaminov’s orthography for Aleut and its adaptations to Alutiiq and Central Yupik were quite remarkable for their time,”⁴² because the bilingual educational system during Ioann Veniaminov’s tenure in

⁴⁰ National Library of Canada. Rare books and Manuscripts Division, introduction to *Books in Native Languages in the Rare Book Collections of the National Library of Canada* (Ottawa, 1985).

⁴¹ Вениаминов, Иоанн. *Начатки христианского учения, или краткая священная история и краткий катихизис. На русском и алеутско-лисьевском языках. Перевёл Свящ. Иоанн Вениаминов с помощью Тоэна Иоанна Панькова, 1830 года, в Уналашке.* СПб: Типография Н. Греча, 1834 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Rudiments of Christian Teaching, or a Short Sacred History and a Short Catechism, in Russian and Fox Islands Aleut. Translated by Ioann Veniaminov, with Help from Toion Ioann Pan'kov, in the Year 1830, in Unalaska* (Saint Petersburg: N. Grech Printing House, 1834)); This title and its description can be found on: “Alaska Native Language Archive website,” <http://www.uaf.edu/anla/>, accessed July 31, 2015.

⁴² Michael E. Krauss, “Alaska Native Languages: Past, Present, and Future,” *Alaska Native Language Center Research Papers* 4 (1980) : 15-16

Russian America supported learning Alaska Native languages and encouraged literacy among Alaska Native peoples in the Russian language, as well. Early books in Native languages published by Ioann Veniaminov testify to early Alaskan history, and belong to the rare books category. Collectors also value the later books, published by Russian missionaries in Alaska Native languages after 1867, because they reflect existing writing systems and contemporary languages.

Terence Cole, in his article “Fifty Thousand Books on the Wall,” clearly articulated the value of Veniaminov’s works in the Aleut language, leaving no doubt as to their classification as both rare and valuable books: “Veniaminov helped to establish the first Alaska Native literary tradition by creating a system of Aleut orthography, codifying the rules of Aleut grammar, and translating the catechism and the Gospel of St. Matthew into the Aleut language. These were the first books printed in any Alaska Native language. Veniaminov also wrote the first book in an Alaskan Native language, a small tract that he actually composed in Aleut called *Indication of the Way to the Kingdom of Heaven*, which has been translated into all the major languages of the world, including most recently Chinese, and is still universally used as a text for orthodox religious instruction.”⁴³

Other approaches to defining rare books (and to collecting rare books) include early printing. This distinction rests on the concept that books, like other historical objects, have a life of their own. They exist within private and public collections and libraries, but they may be worn out, discarded, lost, and devalued. Though the use of new technology makes it possible to preserve,

⁴³ Terrence Cole, “Fifty Thousand Books on the Wall,” in *The Alaska 67: A Guide to Alaska’s Best History Books* (Walnut Creek, California: Hardscratch Press Book, 2006), 19.

publicize and share the texts of the rare books, the number of original copies cannot increase and is likely to decrease.

Rare books document their contemporary environments. Even when they use dull or superficial language, they shed light on political, economic, scientific, artistic, and literary concepts of their time. They reflect beliefs, fashions, trends, income, and tastes. “When one puts books side by side, century against century, nothing seems more evident than that the physical contrasts are full of significance, the artifacts emblematic each of its time and place,” writes Bertrand Bronson in *Printing as an Index of Taste in Eighteenth Century England*.⁴⁴ Throughout their existence, books have fulfilled a variety of purposes, some decorative, and other utilitarian.

Rare books analysis therefore extends beyond compiling bibliographies for public use, and reaches into multi-disciplinary study of books as objects, largely because books in themselves are ephemeral. As Undorf Wolfgang writes in his article, *The Idea(l) of the Ideal Copy: Some Thoughts on Books with Multiple Identities*, “Neither the identity nor the physical form of an individual book is a given, nor is it a constant in each stage of its history. Books might lose, alter or accumulate identities due to changes in their physical structures or compositions. The physical form of books and the changes that they undergo are far more comprehensive than bibliographical descriptions reveal.”⁴⁵

While no one definition of rare books fulfills all objectives and accounts for all uses, various definitions and theories emerge from the special traits of a particular collection, an exhibit, an auction, or a book event. For a rare books exhibit viewer, the books evoke images of the epoch -

⁴⁴ Bertrand H. Bronson, *Printing as an Index of Taste in Eighteenth Century England* (New York: The New York Public Library, 1958), 5.

⁴⁵ Undorf Wolfgang, “The Ideal of the Ideal Copy: Some Thoughts on Books with Multiple Identities,” in *Early Printed Books as Material Objects*, eds. Bettina Wagner and Marcia Reed (Munich: De Gruyter, 2010), 308.

a study, a drawing room, a desk of a writer, or perhaps a ship plying the Arctic seas. Without such artifacts, historians, librarians, collectors, artists, writers, and many others could not recreate the sense of the past, the emotional bond to antiquity that is so necessary to creativity and intuition. Rare books curators store rare books as historical artifacts, in secured temperature- and humidity-controlled rooms to preserve them for future generations. Professional practices require copying them on microfilm and microfiche, digital scanning, or publishing them as reprints and later editions. These high-quality copies become available for public use, allowing for preservation of the rare book collections within the libraries.

1.5 Structure of a Book

A book looks like a single item, but as a result of collaboration among several people, it consists of a number of elements. Bertrand Bronson writes, “In its finest essence, a book may truly be ‘the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life’; but, physically, it is the collaborative product of many minds and many hands: hands trained to habitual skills and set in traditional ways, and minds predisposed by knowledge, judgment, and taste.”⁴⁶

The assembly chain includes composing, editing, inserting supplementary materials, typesetting, binding, and shipping. Furthermore, the book might be signed, inscribed, dedicated, and sent from person to person, from collection to collection. It may evolve or regress through later editions, or become banned, famous, forgotten, disappear and reappear. It can wear a new cover and lose its own. It might deteriorate and require restoration. It may undergo study,

⁴⁶ Bronson, *Printing as an Index of Taste*, 5.

interpretation, and analysis by bibliographers, educators, and scholars. It may be exhibited or locked away.

Modern book publishers generally follow a sequential template that begins with the front matter (or preliminaries), such as blank leaves, title page, and contents. Next come the half title, author introduction, and text and illustrations. The back matter following the text includes the appendix, notes, bibliography, glossary and index.⁴⁷ Besides the preliminaries, text, and back matter, the book parts include the binding and jacket.

Book jackets protect books during shipment and advertise to potential booksellers and book buyers. The first book jackets appeared in the 1820s,⁴⁸ when horse and buggy shipping routes created a demand for additional packaging – either cheap wrapping paper or pasteboard slipcases. Usually, the author’s name and book title appeared on them, unless the wrappers were transparent to allow for reading the book cover. Slowly, this plain shipment packaging evolved into a piece of art, such as a lithographed children’s book illustrations that served as cover protectors.⁴⁹ Text on dust jacket flaps became a standard practice in the World War I and post-World War I publishing industry. Still, even after the rise of professional graphic design in the twentieth century, dust jackets remained ephemera; at least public libraries opted for their removal. Today, these discarded items become rare finds, desired by rare books collectors and book lovers alike. The Elmer E. Rasmuson Library rare books collection retains books with their original dust jackets, such as that on Robert Service’s *The Spell of the Yukon and Other Verses*, ca. 1921-1925.⁵⁰

⁴⁷ For the complete publishers’ template, refer to the appendix A.

⁴⁸ Ned Drew and Paul Sternberger, *By Its Cover: Modern American Book Cover Design* (New York: Princeton Architectural Press, 2005), 20.

⁴⁹ Kurt Weidemann, *Book Jackets and Record Covers* (New York: Frederick A. Praeger, Publishers, 1969), v.

⁵⁰ Robert W. Service, *The Spell of the Yukon and Other Verses* (New York: Barse & Hopkins, ca. 1920s.). The Elmer E. Rasmuson Library call number for this rare book is A3066 RARE.

Another relatively recent innovation in publishing was the adoption of commercial book binding. In fact, some modern collectors prefer the original unbound copies. Douglas C. McMurtrie, in *The Book*, states, “Collectors of modern first editions are not interested, however, in copies which have been rebound by the fine binder; they seek rather the book in the exact and unaltered form in which it originally appeared. For nineteenth-century titles this often requires the work to be in parts, with paper wrappers, or in original paper boards. The rarest items are today enclosed in handsome slipcases by the discriminating collector, rather than rebound.”⁵¹

The process of binding gathers the leaves with printed text into “signatures” consisting of 12, 16, or 32 pages folded together. Limiting the signature length eases sewing the pages together, as well as opening and closing the book. The book binder sews signatures together, trims, rounds and glues them at the back, affixes lining and head bands, and pastes cover to endpapers.⁵²

Books may be valuable simply because of their covers. Materials, graphics, and design used in binding can make an otherwise unremarkable book a three-dimensional art object. Marjorie Gray Wynne, in *The Nature and Importance of Rare Books*, notes, “A binding, of course, may also be a source of information about provenance as well as an example of craftsmanship. Coats of arms, crests, monograms, and even names have been tooled on covers, and as indications of former ownership these should be examined and identified whenever possible.”⁵³ The Rasmuson Library’s copy of *Travel and Adventure in the Territory of Alaska* by Frederick Whymper, published in London in 1868, offers signs of former ownership on its cover. The cover and blank leaves bear the name of the *Circulating Library of F. Richard in Geneva*, a library sticker,

⁵¹ Douglas C. McMurtrie, *The Book: The Story of Printing & Bookmaking* (New York: Covici, Friede, 1938), 545.

⁵² Adrian Wilson, *The Design of Books* (New York: Reinhold Publishing Corporation, Studio Vista, 1967), 61.

⁵³ Marjorie Gray Wynne, “The Nature and Importance of Rare Books,” in *Rare Book Collections*, ed. Richard H. Archer (Chicago: American Library Association, 1965): 4-10.

stamps, and library rules – as well as an inscription indicating that Henry S. Kaiser gave the volume to the University of Alaska in 1961.⁵⁴

1.6 Book Materials

Rare books curators take special interest in book materials because paper, ink, threads, glues, boards, and other supplies age differently when subjected to sunlight, temperature fluctuations, and high humidity. Chemical degradation of ink and glue, as well as insects and rodents, can damage rare books. To book experts, paper, made of pulped cellulose fibers and animal glue or starch, constitutes the most important medium.

Historically, paper source availability varied. The paper industry relied on linen as its principal source until late eighteenth-century inventions permitted the mass production of cotton paper. Other materials, such as hemp, jute, straw, and wood pulp, were also used. Following the discovery of chlorine in 1774, bleaching these fibers enhanced the appearance of the paper. Cotton and linen-based paper had a high degree of permanency when appropriately processed and stored.⁵⁵ By the mid nineteenth century, wood fiber paper, the quality of which varied depending on the chemicals and processes used, began to dominate the market.⁵⁶

Machines began producing paper in the early nineteenth century. L. L. Brown Paper Company in Adams, Massachusetts, closed the last handmade paper facility in the United States in 1907.⁵⁷ Moving to industrial processes, however, did not in itself insure superior paper quality. Stable

⁵⁴ Frederick Whymper, *Travel and Adventure in the Territory of Alaska, Formerly Russian America – Now Ceded to the United States – and in Various Other Parts of the North Pacific* (London: J. Murray, 1868). The Elmer E. Rasmuson Library call number for this book is A0547 RARE, 1 copy.

⁵⁵ W. J. Barrow, *Manuscripts and Documents: Their Deterioration and Restoration* (Charlottesville: University Press of Virginia, 1972), 29-30.

⁵⁶ Barrow, *Manuscripts and Documents*, 39.

⁵⁷ Cathleen A. Baker, *From the Hand to the Machine* (Ann Arbor: The Legacy Press, 2010), 1; Dard Hunter, *Papermaking: The History and Technique of an Ancient Craft* (New York: Dover Publications, 1978), 355, 581.

and durable materials and superior craftsmanship define good quality paper.⁵⁸ But even the best paper will deteriorate under poor conditions. For all types of paper, stable temperatures and humidity levels promote longevity. Paper does best in dark storage in 50° F, 30-40 percent humidity levels.⁵⁹

Before modern times, printing inks consisted of soot or other carbon blended with boiled linseed oil. These highly durable inks seldom deteriorated, except on occasion when fish oil or other substitutes were used in place of traditional materials.⁶⁰ Inferior inks smeared during printing, created letter halos over time, or caused show-through effects when combined with absorbent paper.⁶¹

Because book binding and book publishing were separate crafts until the nineteenth century, most book covers were custom-made of durable materials such as leather, metal, or wood. Based on patrons' orders, binders decorated leather by stamping, cutting, mosaic, blind tooling, gold tooling, painting, or embroidery. Gold, silver, precious stones, fine textiles, and other prized materials complemented the costly production of the earliest books. Cheaper paper bindings were also available. Decorated with an assortment of woodcuts, they did not relate to the content. Covers only began reflecting the textual meaning of books in the eighteenth century.⁶² The rising demand for books and the advent of free access public libraries increased the need for simplified book design. During the eighteenth and nineteenth centuries, publishers counted on binderies to furnish permanent book covers. Meanwhile, mechanized bookbinding led to major breakthroughs in book cover technology. According to Rob Banham, the cloth cover signified

⁵⁸ Baker, *From the Hand to the Machine*, 3.

⁵⁹ Baker, *From the Hand to the Machine*, 317; ideal humidity for mixed materials that include leather, parchment, or vellum, is 50-60 percent.

⁶⁰ Barrow, *Manuscripts and Documents*, 22-23.

⁶¹ Baker, *From the Hand to the Machine*, 151-152.

⁶² Mirjam M. Foot, *The History of Bookbinding as a Mirror of Society* (London: British Library, 1998), 67.

one of the most significant developments in nineteenth-century bookbinding. Cloth-bound books became the standard in the industry after the process of gluing fabric to boards was adopted. In 1820, with Charles Pickering issuing cloth-bound *Diamond Classics*, cloth covers became available on popular books.⁶³

1.7 Methodological Conclusion

Rare books librarians have a dual mission, to serve the scholarly public, and to preserve the collection for future generations. Thus even as virtual libraries develop, the original materials will require care and preservation. One means of fulfilling the library mission is understanding the origins of rare books collections, which requires applying additional practices and tools, such as bibliographic description, book review, and topical or chronological databases. A multidisciplinary approach towards Northern library history research and methodology relies upon different specialized knowledge, such as Alaska and Polar exploration, northern studies, and Alaska history.

⁶³ Rob Banham, "The Industrialization of the Book," in *A Companion to the History of the Book*, eds. Simon Eliot and Jonathan Rose, electronic edition (Oxford: Blackwell Pub., 2008), 593.

Chapter 2 The Book in Alaska

2.1 Arctic and Antarctic Books as Travelers

Late nineteenth - early twentieth century travelers and explorers, such as Fridtjof Nansen, Roald Amundsen, Robert Scott, Robert Peary and others, unraveled nineteenth-century puzzles – the Northwest Passage, the South and North Poles, and the Antarctic continent. Fascinating specimens of written literature reached the Arctic and Antarctic together with them. Physical barriers, climatic extremes, and great personal hardship surrounded gathering and sustaining these small and large collections. During the twentieth century, a new age of Arctic-friendly technology arrived, and airplanes, icebreakers, submarines, radio and phone communications, space satellites, computers and computer networks made the task of developing knowledge of cold regions a much safer adventure.

David and Deirdre Stam in *Books on Ice* discuss famous examples of book volumes that spent time in polar and arctic regions, such as the first volume of *In Memoriam Maud and Other Poems* of Tennyson that searchers found with the body of Dr. Edward Wilson, a member of Robert Falcon Scott's second South Pole expedition.¹ Tennyson's book, along with three other volumes, belonged to Apsley Cherry-Garrard who loaned it to Wilson. Cherry-Garrard was one of the search party who found Wilson's body and the book the explorer took with him.² Sometimes, entire expedition libraries perished due to the expeditions' misfortunes. In 1902,

¹ David Stam and Deirdre Stam, *Books on Ice* (New York: The Grolier Club, 2005), xiv.

² David Stam and Deirdre Stam, "By Sledge, Ski and Ship: Early Information Networking in the Cold Regions," in *Building Polar Networks: A Strategy for the Future. Proceedings of the 21st Polar Libraries Colloquy, May 8-12, 2006 – Rome, Italy*, eds. Silvia Sarti and Michela Cecconi (Rome: PNRA, 2008), 16.

Robert Peary packed the Fort Conger Greely expedition library that outlived many of its readers, and brought it to the Peary Arctic Club.³

Scott's British National Antarctic Expedition (1901-1904) books belonged to one of the best-documented ship libraries. Captain Scott's cabin housed polar histories, various officers kept different scientific works, and fiction and recreational reading was kept in the men's mess deck.⁴ When Ernest Shackleton's *Endurance* was crushed by ice in 1915, not only her crew, but journals and a few other artifacts survived.⁵ In 1999, the Scott Polar Research Institute obtained the collection, with some miscellaneous exceptions.⁶

Some of the nineteenth-century books pertaining to Alaska housed in the Rasmuson Library rare books collection arrived from across the ocean. Ivan Veniaminov's book, *Condition of the Orthodox Church in Russian America* (*Состояние Православной Церкви в Российской Америке*), printed in Russia, was later gathered by the French ethnographer and collector Alphonse Pinart in Port St. Paul (St. Paul Harbor), Kodiak.⁷

2.2 Arctic and Antarctic Libraries as Travelers: Ship Publishing, Ship Libraries

Because the cold regions remained at the periphery of the world's transportation network well into the twentieth century and because of climatic extremes, books and other goods arrived

³ Stam, *Books on Ice*, 71.

⁴ David Stam and Deirdre Stam, "Silent Friends – Books and Reading on Polar Expeditions," in *Poles Apart – Poles On-line: Proceedings of the 19th Polar Libraries Colloquy, 17-21 June 2002, Copenhagen*, eds. Kirsten Caning and Vibeke Sloth Jakobsen (Copenhagen: Danish Polar Center: 2002), 115.

⁵ William Mills, "Virtual Shackleton at the Scott Polar Research Institute," in *Poles Apart – Poles On-line: Proceedings of the 19th Polar Libraries Colloquy, 17-21 June 2002, Copenhagen*, eds. Kirsten Caning and Vibeke Sloth Jakobsen (Copenhagen: Danish Polar Center: 2002), 145.

⁶ William Mills, "Virtual Shackleton," 146.

⁷ Иннокентий, Св., Митрополит Московский и Коломенский, 1797-1879. *Состояние Православной Церкви в Российской Америке. Сочинение Протоиерея И. Вениаминова*. СПб: В типографии Имп. Академии Наук, 1840 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Condition of the Orthodox Church in Russian America. Work of Archpriest I. Veniaminov* (Saint Petersburg: at the Printing House of the Imperial Academy of Sciences, 1840)). EERL call number for this item is A0490 RARE, 1 copy.

seasonally by ships, as in the case of books for the Russian American Sitka (New Archangel) library. Nineteenth-century ships possessed small travel libraries, fitted for reading at sea. The history of travel libraries began much earlier, with scholars, educated noblemen and kings. Sir Julius Caesar, François I and Charles I were among the world's early itinerant readers. Their specially designed portable travel book boxes were transported with the luggage.⁸

Late nineteenth – early twentieth century explorers maintained the historical habit of amusing themselves with reading during travels and voyages. In 1893-1896, Fridtjof Nansen took a library on his *Fram* expedition. “A good library was of great importance to an expedition like ours, and thanks to publishers and friends both in our own and in other countries we were very well supplied in this respect,” he wrote.⁹ During the evening, the *Fram*'s saloon was converted into a reading room, with the expedition's men reading silently around the table, “buried in books or collections of illustrations.”¹⁰ In 1905-1909, one of the American Seamen's Friend Society libraries – the *SS Roosevelt*'s wooden box filled with books – traveled toward the North Pole with Peary. According to David and Deirdre Stam, at that time “it could have been considered the world's... northernmost library.”¹¹

The U.S. Navy had sent books to sea beginning in 1828. In 1841, the Board of Navy Commissioners recommended a short list of books for reading at sea.¹² The American Seamen's Friend Society, organized in 1826-1828, had a history of its own. From around 1835, donors' loan libraries were installed on ships sailing from Boston and New York. They consisted of sixty-eight volumes¹³ placed in a small wooden case that, when open, looked like a bookcase.

⁸ Mirjam Foot, *The History of Bookbinding as a Mirror of Society* (London: British Library, 1998), 54-55.

⁹ Fridtjof Nansen, *Farthest North* (New York: Skyhorse Publishing, 2008), 85.

¹⁰ Nansen, *Farthest North*, 219.

¹¹ Stam, “By Sledge, Ski and Ship,” 18.

¹² Harry R. Skallerup, *Books Afloat & Ashore* (Hamden, Connecticut: Archon Books, 1974), 88-89.

¹³ Skallerup, *Books Afloat & Ashore*, 98.

The donor's name plate adorned the case.¹⁴ Since the society's purpose was social, religious, and moral uplift of the seamen, the loan libraries included books intended for devotion and moral instruction, such as *The Acts of the Apostles of the Sea: An Eighty Years' Record of the Work of the American Seamen's Friend Society*, published ca. 1909, or other literature published by the society for seamen, such as *The Sailors Magazine and Seamen's Friend*.

Ship publications presented a form of "extreme" Polar entertainment. During the British exploration of the Arctic in the nineteenth century, the Royal Naval expeditions issued various literary productions, a few of which London publishers selected for publication. From 1901 to 1913, the National Antarctic Expedition and the British Antarctic Expedition issued *The South Polar Times*. E. Shackleton, L. C. Bernacchi and A. Cherry-Garrard edited the journal. Its publisher in London, Reggie Smith, a personal friend of Robert Scott and Edward Wilson, turned down the last winter 1912 volume on the grounds that it lacked input from former participants who tragically perished.¹⁵ *The South Polar Times* changed hands until in 1959 it passed from the Cherry-Garrard family to the Scott Polar Research Institute in Cambridge. Subsequently, John Bonham in London published a small edition of the last volume in 2010-2011.

2.3 First Books in Alaska

The earliest books to arrive in Alaska traveled by ship. Which of the voyages carried the first book to Alaska, will likely remain unknown. However, it is hard to imagine that Vitus Bering would have sailed without at least a Bible on his 1741 voyage. The German naturalist and physician Georg Wilhelm Steller did not mention a ship library or books in his widely acclaimed

¹⁴ "Mystic Seaport, The Museum of America and the Sea in Mystic, Connecticut/Records of the American Seamen's Friend Society, coll. 158," accessed July 31, 2015, <http://library.mysticseaport.org/manuscripts/coll/coll158.cfm>.

¹⁵ Ann Savours, "The First Publication of the South Polar Times, Volume IV," *Polar Record* 50, no. 252 (Jan. 2014): 112.

journal of Bering's voyage. Steller, however, appreciated simplicity and mobility, and was likely to rely on his encyclopedic memory rather than books. "Steller was a new breed of naturalist. Unlike Gmelin and other academicians who traveled in Siberia with entourages befitting their dignity – including assistants, servants, and cooks, select wines, large wardrobes, and small libraries – Steller preferred to travel light to cover great distances with few helpers and with minimal provisions," wrote O. W. Frost in his introduction to Steller's *Journal of a Voyage with Bering, 1741-1742*.¹⁶ James Cook, who surveyed Alaska's coast in 1778, brought with him a small library that included Müller's account of Bering's voyage, Müller's map, and David Crantz's *History of Greenland*.¹⁷ According to Alexey Postnikov and Marvin Falk,¹⁸ Grigori Shelikhov, a man whom Hubert Howe Bancroft described as the "father and founder of Russian colonies in America,"¹⁹ established the first Russian American library. Shelikhov, who married into a prominent family of Okhotsk navigators and mapmakers, built a powerful business empire from his humble beginnings as a fur trapper and a trader.²⁰ His vision included a grand sea-otter venture and establishing a new Russian colony on Kodiak. Financially backed by wealthy patrons Mikhail Golikov and Nikita Demidov,²¹ he built the first permanent settlement on Kodiak and founded several small redoubts by 1786.²² In Shelikhov's 1794 letter from Okhotsk, he wrote to Aleksandr Baranov in Kodiak, "To this end I issued here to the Archimandrite all these books that I undertook to select for America, such as classical, historical, mathematical,

¹⁶ O. W. Frost, introduction to *Journal of a Voyage with Bering, 1741-1742*, by Georg Wilhelm Steller (Stanford: Stanford University Press, 1988), 18.

¹⁷ J. C. Beaglehole, *The Life of Captain James Cook* (Stanford: Stanford University Press, 1974), 593; 596.

¹⁸ Alexey Postnikov and Marvin Falk, *Exploring and Mapping Alaska* (Fairbanks: University of Alaska Press, 2015), 244.

¹⁹ Hubert Howe Bancroft, *History of Alaska* (San Francisco: A. L. Bancroft & Company, Publishers, 1886), 222.

²⁰ Owen Matthews, *Glorious Misadventures: Nikolai Rezanov and the Dream of a Russian America* (New York: Bloomsbury, 2014), 58-59.

²¹ Matthews, *Glorious Misadventures*, 62-63.

²² Matthews, *Glorious Misadventures*, 67.

moral, and books on economics; to this collection add all the books that are kept in Kodiak and in artels²³ and accounted for in business office records, and give them to the Archimandrite according to the register. You can receive books from him when needed, and return them to him.”²⁴

Among his other accomplishments, Grigorii Shelikhov authored a book that not only won a permanent place within collections of Alaskana, but could perhaps claim to be the first book on Russian America ever published. Lina Bernstein, in her article, “Russian Eighteenth-Century Popular Enlightenment Literature on Commerce,” writes: “Perhaps the best-known books written by a Russian merchant about his own experiences in the exploration of new lands and different trading practices are the accounts by Grigorii Shelikhov, in *Rossiiskogo kuptsa Gregoriiia Shelikhova stranstvovanie* (Wanderings of the Russian merchant Grigorii Shelikhov) and its continuation, which described his travels to the northwestern shores of Northern America. In these two books, the Irkutsk merchant Shelikhov portrayed himself as being as much a merchant as an explorer and a champion of his country, for whose glory he undertook his expeditions.”²⁵

The first 1791 edition that depicted Shelikhov on its frontispiece described the merchant’s voyage to Alaska in 1783-1787. The book won instant success. A second volume appeared in

²³ *Artel* is a group of peasants or workers for a collective work effort.

²⁴ Андреев, А. И. *Русские открытия в Тихом океане и в Северной Америке в XVIII веке* (Москва: ОГИЗ, Государственное Издательство Географической Литературы, 1948), 346-347/A. I. Andreev, *Russian Discoveries in the Pacific Ocean and in North America in the XVIII Century* (Moscow: OGIZ, Government Publishing House of Geographic Literature, 1948), 346-347.

²⁵ Lina Bernstein, “Russian Eighteenth-Century Popular Enlightenment Literature on Commerce,” in *The Space of the Book: Print Culture in the Russian Social Imagination*, edited by Miranda Remnek (Toronto: University of Toronto Press, 2011), 40.

1792, and the second edition of the original work appeared in 1793.²⁶ The Elmer E. Rasmuson Library rare book collection features the second edition of Shelikhov's *Voyage*.²⁷

2.4 Nikolai Rezanov's View of the Enlightenment

As Nikolai Petrovich Rezanov, Russia's ambassador to Japan, sailed from Russia towards Japan aboard Ivan Kruzenshtern's *Nadezhda* in 1803, Gideon, a monk sent by the Russian Holy Synod to oversee missionary activities in Russian America, traveled to Russian America aboard its sister ship, Iurii Lisianskii's *Neva*. The around-the-world voyage in 1803-1807 sought to establish trade relationships with China and Japan and advance the Russian American fur trade. The two ships sailed from Kronshtadt, Russia, and reached the northern Pacific Ocean after rounding Cape Horn of South America. They separated in Hawaii, with *Nadezhda* heading toward Japan and *Neva* toward Russian America. After his unsuccessful mission to Japan, Rezanov began his inspection tour of Russian America. He arrived in Alaska in July 1805.

Through his marriage to Grigorii Shelikhov's daughter Anna in 1780, Rezanov became the executive of the Shelikhov-Golikov Company founder's family estate. After the 1796 death of Catherine II, who opposed monopolies, Rezanov had merged Shelikhov's and Myl'nikov's companies into the United American Company, which in 1799 became the Russian-American Company (RAC). Rezanov thereby obtained monopoly control of Russian trade and governance in Alaska.²⁸ Gideon was appointed by Metropolitan Amvrosii to the Russian Orthodox Mission

²⁶ B. P. Polevoi, "'Russian Columbus' Grigorii Shelikhov and His Book," in *Voyage of Grigorii Shelikhov from Okhotsk by the Way of Eastern Ocean to the Coast of America* (Khabarovsk: Khabarovsk Book Press, 1971), 7.

²⁷ G. I. Shelikhov, *A Russian Merchant and Honorable Ryl'sk Citizen Grigorii Shelikhov's First Voyage from 1783-1787 from Okhotsk by the Way of Eastern Ocean to the Coast of America* (St. Petersburg: [Vasilii Sopikov], 1793). EERL call number for this book is A0498 RARE.

²⁸ Richard A. Pierce, *Russian America: A Biographical Dictionary* (Kingston, Ontario: Limestone Press, 1990), 418-419.

in Alaska. Owen Matthews describes Gideon, born Gavriil Fedotov in Orel, Russia, as a thirty-five-year-old who was one of only a handful of educated men in the Russian-American colony. He “had studied rhetoric, logic, geography, physics and geometry at the Belograd seminary and taught French and mathematics in St. Petersburg.”²⁹

On their voyage, Rezanov and Gideon had access to the ships’ libraries. Rezanov, most likely, read books in Kruzenshtern’s well-stocked library. Naturalist and explorer Georg Heinrich von Langsdorff wrote of the collection, “It was not difficult to find interesting reading, given the selective but large library on board containing, in particular, travel literature and maps, which Captain von Krusenstern³⁰ in his own polite and friendly manner invited all of us to use. Thus, we spent mornings reading, writing, drawing, and charting the sun’s altitude and the distance to the moon.”³¹

The books in Kruzenshtern’s library, according to historian Ilya Vinkovetsky, included works by Rousseau, Voltaire, and the “more practical” travel accounts by Cook, Vancouver, and La Pérouse.³² Nikolai Rezanov sent the books that he gathered in St. Petersburg on behalf of the colonies onboard Lisianskii’s *Neva*.³³ Other books carried onboard the *Neva* during the 1803-1807 Kruzenshtern voyage were Shelikhov’s *Voyage* and Hieromonk Gideon’s 1801 *Bible*.³⁴

²⁹ Matthews, *Glorious Misadventures*, 220.

³⁰ Langsdorff’s spelling.

³¹ G. H. (Georg Heinrich) Langsdorff, *Remarks and Observations on a Voyage around the World from 1803 to 1807*, edited by Richard A. Pierce, translated by Victoria Joan Moessner (Kingston, Ontario: Limestone Press, 1993), 4.

³² Ilya Vinkovetsky, *Russian America: An Overseas Colony of a Continental Empire, 1804-1867* (Oxford: Oxford University Press, 2011), 38.

³³ Langsdorff, *Remarks and Observations on a Voyage around the World from 1803 to 1807*, 42.

³⁴ B. P. Polevoi, “‘Russian Columbus’ Grigorii Shelikhov and His Book,” in *Voyage of Grigorii Shelikhov from Okhotsk by the Way of Eastern Ocean to the Coast of America* (Khabarovsk: Khabarovsk Book Press, 1971), 8; Alex DeMarban, “Museum of the Aleutians Closes Amid Furor over Moving of Rare Books,” *Alaska Dispatch News* (Oct. 20, 2015), accessed November 2, 2015, <http://www.adn.com/article/20151020/museum-aleutians-closes-amid-furor-over-moving-rare-books>.

During the voyage, Rezanov gave Gideon instructions that spelled out Rezanov's vision for education in Russian America. As a colonial inspector, Nikolai Rezanov promoted Russian colonization of Alaska. He had a clear vision for Russian America's development. This vision guided RAC managers decades after his death in 1807. It included three objectives – agriculture, enlightenment, and population increase.³⁵ He may have understood agriculture not only in the sense of entrepreneurship, but as a domestic skill that could supplement other methods of sustenance. Enlightenment referred to literacy and education, as well as teaching moral conduct through example and instruction. Rezanov, who voiced the three objectives, took care to obtain Gideon's formal reports on how his vision materialized in practice. Gideon stressed Rezanov's objectives for the Mission in his correspondence.

Rezanov insisted on providing sermons and devotional texts in Alaska Native languages. The statesman's letter of November 6, 1805, instructed the Mission's monks to translate these texts from Russian into the "American Language" and advanced a request for published copies of a dictionary that he himself compiled, so that they might be used in the American schools.³⁶ Rezanov's remarkable dictionary of Alaska Native languages that remained unpublished contained about twelve hundred words in each of six columns representing the six languages shown on Grigorii Shelikhov's 1796 map of Alaska.³⁷ For his part, Gideon assigned compiling a dictionary and grammar of Koniag to the senior students of the Kodiak school, Paramon Chumovitskii and Aleksei Kotel'nikov. The results of their work did not survive. However,

³⁵ Hieromonk Gideon, *The Round the World Voyage of Hieromonk Gideon, 1803-1809*, translated by Lydia T. Black, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1989), 107.

³⁶ Gideon, *The Round the World Voyage of Hieromonk Gideon*, 100.

³⁷ Michael E. Krauss, "Alaska Native Languages in Russian America," in *Russian America: The Forgotten Frontier*, eds. Barbara Sweetland Smith and Redmond J. Barnett (Tacoma: Washington State Historical Society, 1990), 206.

linguist Michael Krauss writes that documenting Alaska Native languages and using them in schools during the Russian American era “was clearly proposed as a policy.”³⁸

Rezanov’s policies had positive effects on literacy in Russian America. Firstly, they underscored the importance of schools, and secondly, agricultural and vocational skills became a part of the school curriculum. Lastly, introducing bilingual church services added another cultural dimension to the interactions between the Russian Orthodox Mission and Alaska Native people.

2.5 The Kodiak Library

Georg Heinrich von Langsdorff, who joined Krusenshtern’s 1803-1807 voyage as a physician and naturalist, wrote that Rezanov sent several thousand volumes of books on the *Neva*.³⁹ Langsdorff could have overestimated the number, however. Victoria Moessner, who translated Langsdorff’s book, cites five hundred volumes that were destined for St. Paul’s Harbor on Kodiak Island.⁴⁰ The library, together with an electricity machine that was destined for Japan, was placed on Kodiak in a temporary house provided for Rezanov by Iurii Lisiansky, with the goal of building a permanent library and museum the next year. “Mr. von Resanoff often imagined the surprise of future seafarers arriving here and totally unexpectedly finding a well planned, magnificent city, a large school, a well stocked library, an electrical machine, a

³⁸ Krauss, “Alaska Native Languages in Russian America,” 206.

³⁹ Langsdorff, *Remarks and Observations on a Voyage around the World*, 42.

⁴⁰ Victoria Joan Moessner, introduction to *Remarks and Observations on a Voyage around the World from 1803 to 1807* by Georg Heinrich von Langsdorff, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1993), xiv.

magnificent mineral collection, good cooks and midday meal prepared in the European manner,” wrote Langsdorff.⁴¹

Gideon depicted the building in its surroundings: “On the shore, near which the vessels lie at anchor, is located a tackle [rigging] shop with other [subsidiary] large storage rooms. Across from it, on the hill, is the new Governor’s [Manager’s] house, containing a library. Stretching from it in the form of an elongated rectangle are eight various family dwellings.”⁴² Himself a reader, Gideon kept a personal library which, in 1807, he entrusted to Father Herman, a Russian Orthodox missionary who would have a powerful influence on Alaska Native people in the Kodiak region.⁴³

Rezanov obtained the books that he brought to Russian America through a book drive that he organized in St. Petersburg. The original donor list included Metropolitan Amvrosii, Count Nikolai Petrovich Rumiantsev, Count Pavel Aleksandrovich Stroganov, Admiral Pavel Vasil’evich Chichagov, Minister of Justice Ivan Ivanovich Dmitriev, Nikolai Nikolaevich Novosil’tsev, Aleksei Nikolaevich Olenin, Egor Borisovich Fuks, Senator Ivan Semenovich Zakharov and other prominent individuals. The books were shipped to the colonies, bound in fine covers.⁴⁴

The Rezanov library donors’ concepts and visions for distant Russian America can be traced through their correspondence. Ivan Dmitriev thought that grammar could be learned from fables and stories. Egor Fuks wrote, with excitement, that Russia now has “its own Columbuses, Cooks and La Pérouses.” Nikolai Novosil’tsev believed that the peoples in Russian America were

⁴¹ Langsdorff, *Remarks and Observations on a Voyage around the World*, 43.

⁴² Gideon, *The Round the World Voyage of Hieromonk Gideon*, 35.

⁴³ Gideon, *The Round the World Voyage of Hieromonk Gideon*, 120.

⁴⁴ K. T. Khlebnikov, *Notes on Russian America*, translated by Marina Ramsay, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1994), 1:169.

“alienated from Europe and consequently from enlightenment,” and they therefore would benefit from reading at the far off places. Nikolai Rumiantsev felt that the two most important gifts to the New World were Orthodoxy and education. His contributions included some materials that he thought could become useful in agriculture and farming.⁴⁵ However diverse these opinions may have been, the correspondence shows the excitement surrounding access to the New World, and the sense of a special spiritual and educational mission.

At least one volume from Rezanov’s library resides in the Elmer E. Rasmuson Library today. It is a volume in fancy binding with a blind stamp⁴⁶ on the cover identifying the book as belonging to the Russian-American Company. The volume, Bashilov’s *Пользы Европейских народов, изъяснённые со стороны торговли* (*Benefits to the European Nations, Interpreted in Relation to Trade*), was published in St. Petersburg in 1771, and most likely was gathered by Rezanov for the original library in St. Paul (Fig. 2.1).⁴⁷ A hundred years after the book was published, it resurfaced in the Mercantile Library in San Francisco, as library stamps indicate.

2.6 The Sitka Library

The basis of the Sitka’s first library was laid during the charitable endeavor initiated by Nikolai Petrovich Rezanov in St. Petersburg.⁴⁸ Most likely, a part or all of the library collection arrived in Sitka with the transfer of the capital from Kodiak, when St. Paul Harbor was no longer maintained.⁴⁹ When RAC Sitka office manager Kiril T. Khlebnikov inventoried it ca. 1830, it

⁴⁵ Khlebnikov, *Notes on Russian America*, 1:169-172.

⁴⁶ A blind stamp is an embossed seal impressed onto a print.

⁴⁷ Башилов, Семён. *Пользы Европейских народов, изъяснённые со стороны торговли*. Санкт-Петербург: Императорская Академия Наук, 1771 (Semyon Bashilov, *Benefits to the European Nations, Interpreted in Relation to Trade* (Saint Petersburg: The Imperial Academy of Sciences, 1771)). The Elmer E. Rasmuson Library call number is A1456 RARE V.1.

⁴⁸ Khlebnikov, *Notes on Russian America*, 1:169.

⁴⁹ Pavel N. Golovin, *The End of Russian America: Captain P. N. Golovin’s Last Report, 1862* (Portland: Oregon Historical Society, 1979), 39.

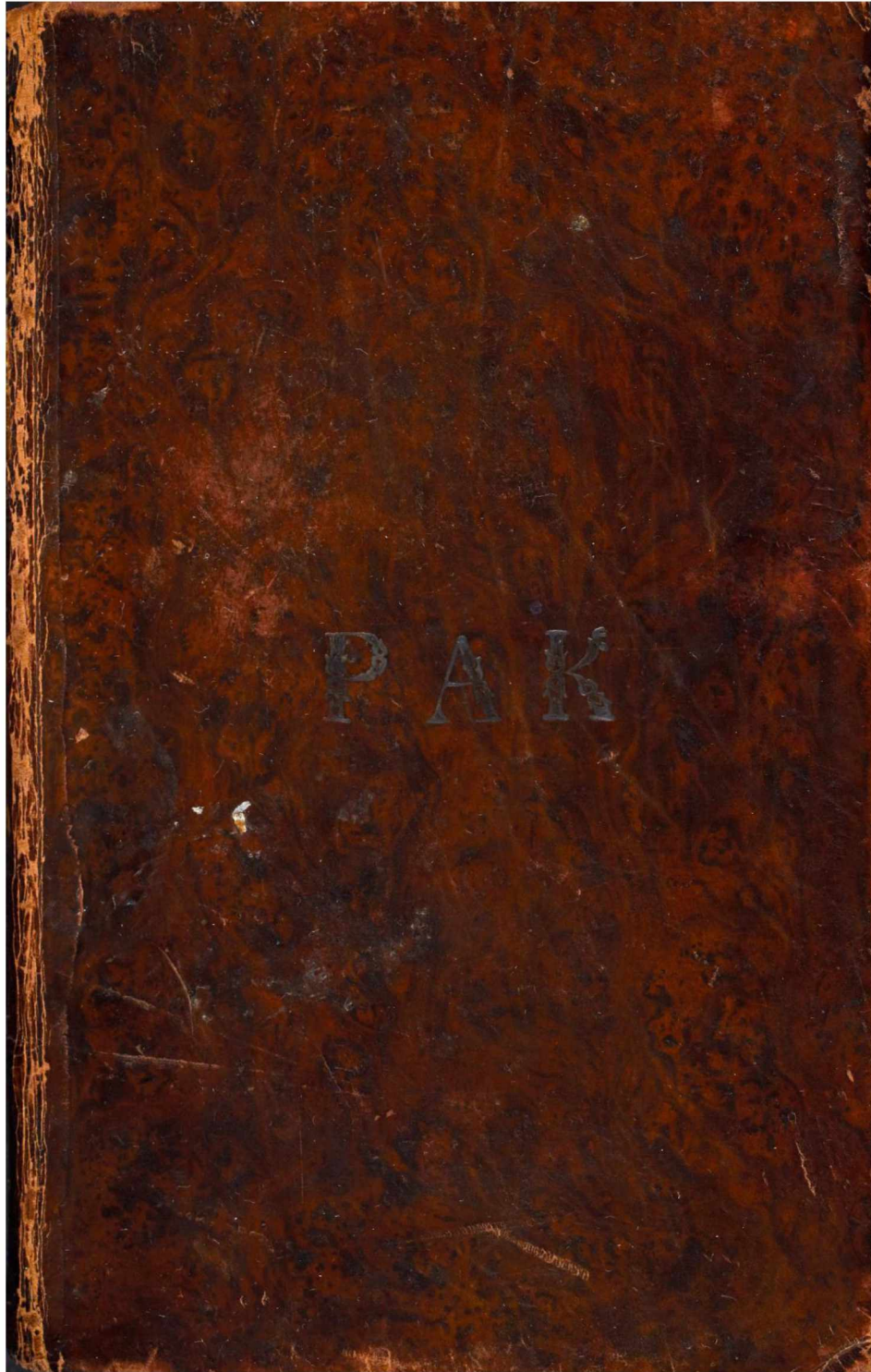


Figure 2.1: *Benefits to the European Nations, Interpreted in Relation to Trade* by Semyon Bashilov, published in Russia in 1771. This Russian-American Company book traveled across the ocean during the early nineteenth century. Fancy binding, blind stamp on cover. Elmer E. Rasmuson Library Rare Books Collection, Accession Number A1456 RARE, cropped image.

consisted of twelve hundred volumes. He listed “600 books in Russian, close to 300 in French, 130 in German, 35 in English, 30 in Latin and the rest in Swedish, Dutch, Spanish and Italian.”⁵⁰ The Elmer E. Rasmuson Library owns a book from the Sitka’s first library, Shakhovskoy’s play *Не любо не слушай, а лгать не мешай, комедия в одном действии в вольных стихах* (*Do Not Listen if It Bothers You, but Do Not Interfere when Others Are Lying, a Comedy in One Act, in Free Verse*). The book belonged to K. T. Khlebnikov, RAC Sitka Office manager (Fig. 2.2).⁵¹

According to Pavel Golovin, a Russian naval officer who traveled to Alaska in 1860-1861, theatrical performances in Sitka took place in the two-room Sitka club, whose members paid an annual fee of twenty-five paper rubles.⁵² The cast consisted of RAC managers and office personnel. As Golovin wrote in his travel letters, “In the morning there were dress rehearsals to which the general public were admitted, but only dignitaries and semi-dignitaries were allowed to attend the evening performance. In both instances the price of a ticket was one paper ruble per performance.”⁵³

2.7 The Sitka Museum

K. T. Khlebnikov, who participated in the task of inventorying the Sitka library and museum in 1818,⁵⁴ described the Sitka (Sitka) Museum with its collection of English scientific

⁵⁰ Khlebnikov, *Notes on Russian America*, 1:169.

⁵¹ Шаховской, А. А. *Не любо не слушай, а лгать не мешай, комедия в одном действии в вольных стихах*. Санкт-Петербург: Типография Императорского Театра, 1818 (A. A. Shakhovskoi, *Do Not Listen if It Bothers You, but Do Not Interfere when Others Are Lying, a Comedy in One Act, in Free Verse* (Saint Petersburg: The Imperial Theatre Printing House, 1818)). The Elmer E. Rasmuson Library call number is A1528 RARE. The Mercantile Library in San Francisco made it a part of its inventory on the same date with the Bashilov’s volume, on June 22, 1871.

⁵² Pavel N. Golovin, *Civil and Savage Encounters* (Portland: Press of the Oregon Historical Society, 1983), 83.

⁵³ Golovin, *Civil and Savage Encounters*, 109.

⁵⁴ Russian-American Company, *The Russian-American Company: Correspondence of the Governors, Communications Sent, 1818*, translated by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1984), 22.

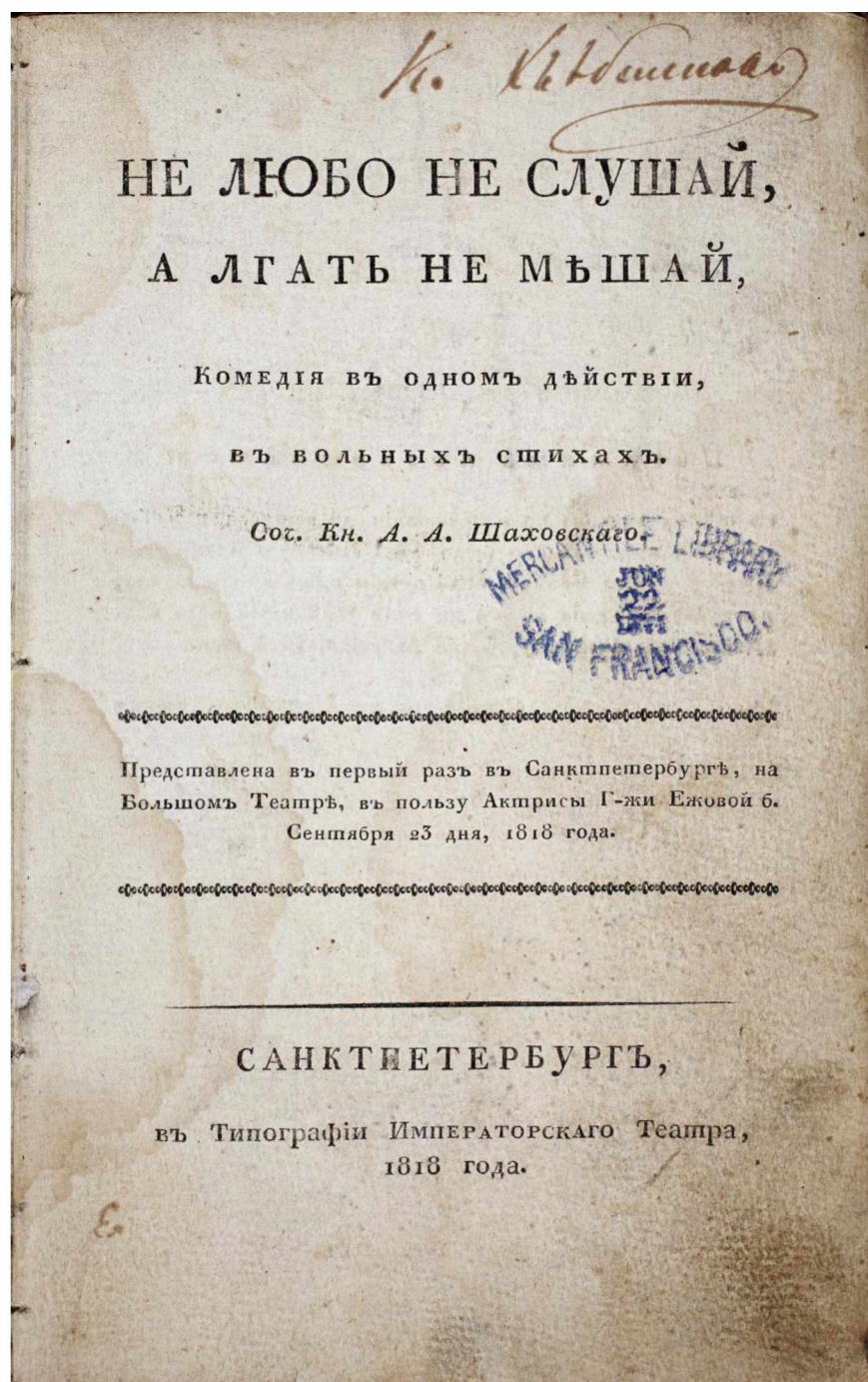


Figure 2.2: Title page of *Do Not Listen if It Bothers You, but Do Not Interfere when Others Are Lying, a Comedy in One Act, in Free Verse*, by A. A. Shakhovskoi. This book from Russian America was signed by the Russian-American Company manager Kiril Khlebnikov. Elmer E. Rasmuson Library Rare Books Collection, Accession Number A1528 RARE.

instruments and other items: “There are also an astrolabe and a very precise Jurgenson pendulum, telescopes, a large microscope, an electricity machine, natural and artificial magnets, barometers, thermometers, charts, maps, atlases and similar items.”⁵⁵

Sitka’s well-educated residents appreciated the scientific instruments and books related to northern exploration. From 1859 to 1862, Anna Furuhjelm, the Russian governor’s wife, wrote letters to her mother Ann von Schoultz that described her and her husband’s reading preferences, book gifts and book-related activities, as well as an excellent book auction inventory.⁵⁶ With enthusiasm, she described reading *The Fate of Sir John Franklin Discovered*: “It was wonderful, that though M’Clintock found evident traces of the 2 ships “Erebus” and “Terror” in different parts, & bought spoons & forks with Franklins crest from the Esquimaux of Cape Victoria, none of these people who constantly roam about, should have reached Cape Felix [King William Island] & carried off all those precious relics, which M’Clintock & L[ieutenant]t Hobson found there undisturbed 12 years after the ships had been wrecked. What feelings of delight, though mixed with mournful contemplation, those scenes must have afforded him. I really read the book with mouth open. . . .”⁵⁷

2.8 Ivan Veniaminov: Language Studies and the Sitka Seminary

The enlightened missionary Father Ioann (Ivan) Veniaminov, in particular, appreciated the importance of language studies in Russian America. A diligent researcher into the language and

⁵⁵ Khlebnikov, *Notes on Russian America*, 1:173.

⁵⁶ Anna Furuhjelm’s letters are now housed in the archive of the University Library of Åbo, Finland; Anna Furuhjelm., *Letters from the Governor’s Wife: A View of Russian Alaska 1859-1862* (Aarhus: Aarhus University Press, 2005), 56, 91-92, 97, 135-136, 148, 153, 163.

⁵⁷ Anna Furuhjelm, *Letters from the Governor’s Wife*, 153.

character of the Unalaska Aleuts, Veniaminov wrote a grammar and dictionary of their language.⁵⁸

Born Ivan Popov in Anginsk, Siberia, in 1797, Ivan Veniaminov (Fig. 2.3) studied at the Irkutsk Seminary for eleven years. There he took the name of Veniaminov in honor of the recently deceased Bishop Veniamin of Irkutsk.⁵⁹ Although he was not alone among Russian Americans who learned and translated local languages and dialects, historians praise Veniaminov as the most knowledgeable Russian American linguist. Veniaminov's books, which serve as excellent representatives of Russian American literature, now belong to a category of rare books sought by U.S. and Russian collectors alike. In a commentary to the *Essay Toward a Grammar of Fox Islands Aleut*⁶⁰ that he compiled while working in Unalaska from 1824 to 1834,⁶¹ Veniaminov wrote, "... Knowing with what ardor and with what eagerness many scientists are collecting all sorts of information, and how important every little discovery was to them, I decided to compile a grammar, if not entirely complete, yet with sufficient rules governing the tongue to be of value in studying the origin of this language for historical conjectures."⁶²

After moving from Unalaska to Sitka in 1834, Veniaminov continued his language studies that in 1846 culminated in another book, *Notes on the Koloshan and Kodiak Languages and*

⁵⁸ Ferdinand Petrovich Wrangel, *Russian America: Statistical and Ethnographic Information*, translated by Mary Sadouski, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1980), 63.

⁵⁹ A. P. Kashevaroff, "Ivan Veniaminov, Innocent, Metropolitan of Moscow and Kolomna: His Life and Work in Alaska Drawn from His Biography in the Russian (Part 1 of 3)," *Alaska Magazine* 1, no. 2 (Feb. 1927): [49].

⁶⁰ Вениаминов, Иоанн. *Опыт грамматики алеутско-линьевского языка. Свящ. И. Вениаминова, в Уналашке*. СПб: Типография Императорской Академии Наук, 1846 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Essay Toward a Grammar of Fox Islands Aleut, of Fr. I. Veniaminov in Unalaska* (Saint Petersburg: Printing House of the Imperial Academy of Sciences, 1846)). Two copies, A1558 RARE, reside in the Elmer E. Rasmuson Library.

⁶¹ Климент (Капалин), Митрополит. *Русская Православная Церковь на Аляске до 1917 года* (М: ОЛМА Медиа Групп, 2009), 109, 127; Kliment, Archbishop of Kaluga and Borovsk, *Russian Orthodox Church in Alaska before 1917* (Moscow: OLMA Media Group, 2009), 109, 127.

⁶² A. P. Kashevaroff, "Ivan Veniaminov, Innocent, Metropolitan of Moscow and Kolomna: His Life and Work in Alaska Drawn from His Biography in the Russian (Part 1 of 3)," *Alaska Magazine* 1, no. 2 (February 1927): 56.



INNOKENTI, METROPOLITAN OF
MOSCOW, 1797-1879. Neg. #C-31
Veniaminov, Fr. Ivan, mission-
ary and priest of the Russian
Orthodox Church in Alaska. 1890

Figure 2.3: Metropolitan of Moscow Innokentii, 1797-1879 (Ioann Veniaminov). This missionary and priest who lived and worked in Russian America from 1824 to 1853, wrote and published works in Alaska Native languages. Alaska State Library Alaska Purchase Centennial Commission Photo Collection, Accession Number P20-031.

Partly on Other Languages in the Russian-American Possessions, with an Appendix of the Russo-Koloshan Dictionary, printed for the use of the Russian Academy of Sciences.⁶³

The missionary's translations included a *Catechism*,⁶⁴ *The Gospel according to Matthew*,⁶⁵ a portion of *The Gospel according to Luke*, *The Acts of the Apostles*,⁶⁶ prayers, and *Indication of the Way into the Kingdom of Heaven*.⁶⁷ Enormously popular, *Indication of the Way into the Kingdom of Heaven* underwent forty-seven editions between 1839 and 1885.⁶⁸ Atkha (Atka) priest Iakov Netsvietov added commentaries in the Atka dialect to Veniaminov's translations of

⁶³ Вениаминов, Иоанн. *Замечания о колошенском и кадьякском языках и отчасти о прочих российско-американских, с присовокуплением российско-колошенского словаря, содержащего более 1000 слов, из коих на некоторые сделаны пояснения. Составил Иван Вениаминов, в Ситке*. СПб: Типография Императорской Академии Наук, 1846 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Notes on the Koloshan and Kodiak Languages and Partly on Other Languages in the Russian-American Possessions, with an Appendix of the Russo-Koloshan Dictionary Containing over 1,000 Words, Some of Which Have Additional Explanations*, compiled by Ivan Veniaminov in Sitka (Saint Petersburg: Printing House of the Imperial Academy of Sciences, 1846)). 2 copies A1587 RARE reside in the Elmer E. Rasmuson Library.

⁶⁴ Вениаминов, Иоанн. *Начатки христианского учения или краткая священная история и краткий христианский катихизис. С русского языка на алеутско-лисьевский перевёл Свящ. Иоанн Вениаминов 1827 года, и в 1837 году исправил; а Свящ. Иаков Нецветов разсматривая оныя, своими пояснениями сделал их понятными и для Атхинцов, имеющих своё наречие*. СПб: Синодальная Типография, 1840 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Rudiments of Christian Teaching, or a Short Sacred History and a Short Christian Catechism. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1827, and in the Year 1837 Corrected, while Fr. Iakov Netsvietov, in Examining this Work, by His Interpretations Made It Understandable to the People of Atka Who Have Their Own Dialect* (Saint Petersburg: Synod Printing House, 1840)). 1 copy, A1534 RARE, resides in the Elmer E. Rasmuson Library.

⁶⁵ Вениаминов, Иоанн. *Господа нашего Иисуса Христа Евангелие, написанное Апостолом Матфеем. С русского языка на алеутско-лисьевской перевёл Свящ. Иоанн Вениаминов 1828 года, и в 1836 году исправил; а Свящ. Иаков Нецветов разсматривая его окончательно, своими пояснениями сделал понятным и для Атхинцов, имеющих своё наречие*. Москва: Синодальная Типография, 1840 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *The Gospel of Our Lord Jesus Christ, Written by the Apostle Matthew. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1828, and Corrected in 1836, while Fr. Iakov Netsvietov, in Giving It a Final Review, with His Explanations Made it Understandable to the People of Atka Who Have Their Own Dialect* (Moscow: Synod Printing House, 1840)). The first edition of the *Gospel* appeared in Moscow in 1840. 1 copy of the 1st edition, A1542 RARE, is housed in the Elmer E. Rasmuson Library.

⁶⁶ P. A. Tikhmenev, *A History of the Russian-American Company*, translated and edited by Richard A. Pierce and Alton S. Donnelly (Seattle: University of Washington Press, 1978), 1:192.

⁶⁷ Вениаминов, Иоанн. *Указание пути в царство небесное, поучение. На алеутско-лисьевском языке, сочинённое Свящ. Иоанном Вениаминовым, 1833 года*. Москва: Синодальная Типография, 1840 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Indication of the Way into the Kingdom of Heaven, a Sermon. Written in Fox Islands Aleut by Fr. Ioann Veniaminov in 1833* (Moscow: Synod Printing House, 1840)). The first edition of this book appeared in 1839 (?), according to Metropolitan Kliment (Archbishop Kliment). The Elmer E. Rasmuson Library owns one copy of the 1840 edition, A1535 RARE, as well as the later editions.

⁶⁸ Климент (Капалнн), Митрополит. *Русская Православная Церковь на Аляске до 1917 года* (М: ОЛМА Медиа Групп, 2009), 119; Kliment, Archbishop of Kaluga and Borovsk, *Russian Orthodox Church in Alaska before 1917* (Moscow: OLMA Media Group, 2009), 119.

the Scriptures. Veniaminov's contemporary and fellow missionary who went from Alaska to the Irkutsk seminary in Russia to study,⁶⁹ Netsvietov undertook the translation of portions of *The Gospel according to Luke* and *The Acts of the Apostles* into the Atka dialect.⁷⁰

The multi-talented Veniaminov viewed himself, foremost, as a missionary. His objectives appear to have been twofold – expanding the spiritual mission through its educated and elevated members, and drawing the Russian American clergy from the local community. The religious school founded in New Archangel (later Sitka) in 1841 provided elementary education, as well as prepared a number of boys for a church career.⁷¹ In 1842, the New Archangel school recruited twenty-three Alaska Native students.⁷² The school became a base for the New Archangel seminary,⁷³ which was laid on a stone foundation in May 1845.⁷⁴ That year, the enrollment reached fifty-four students.⁷⁵ The seminary, which had been transferred from Petropavlovsk, Kamchatka, in 1845, remained in New Archangel until 1858, when it moved to Yakutsk. It offered six-year courses of Aleut, Yupik and Tlingit languages. Other subjects included navigation, medicine, Latin, and trigonometry.⁷⁶

Even though Veniaminov's schools had a strong religious focus, their role can be viewed beyond the scope of missionary work. Michael Krauss described the Russian American period from 1825 to 1865 as “not only more beneficial in the history of Alaska Native languages and

⁶⁹ Ilya Vinkovetsky, *Russian America: An Overseas Colony of a Continental Empire, 1804-1867* (Oxford: Oxford University Press, 2011), 163.

⁷⁰ P. A. Tikhmenev, *A History of the Russian-American Company*, translated and edited by Richard A. Pierce and Alton S. Donnelly (Seattle: University of Washington Press, 1978)1:193.

⁷¹ Pavel N. Golovin, *The End of Russian America: Captain P. N. Golovin's Last Report, 1862* (Portland: Oregon Historical Society, 1979), 57.

⁷² Tikhmenev, *A History of the Russian-American Company*, 1:379.

⁷³ Tikhmenev, *A History of the Russian-American Company*, 1:197-198.

⁷⁴ Katherine, L. Arndt and Richard A. Pierce, *A Construction History of Sitka, Alaska, As Documented in the Records of the Russian-American Company* (Sitka: Sitka National Historical Park, 2003), 143.

⁷⁵ Richard Dauenhauer, *Conflicting Visions in Alaskan Education* (Juneau: Tlingit Readers, 2000), 7.

⁷⁶ Michael Oleksa and Richard Dauenhauer, “Education in Russian America,” in *Education in Alaska's Past*, edited by Gary C. Stein (Anchorage: Alaska Historical Society, 1983), 58-59.

cultures than the earlier Russian periods, but also more beneficial than any of the following American periods.”⁷⁷ Raising a generation of educated Russian Americans led to cultural awakening, and resulted in a new class of educated Alaska Native people who sought employment opportunities.

The Elmer E. Rasmuson Library currently holds one of the world’s most significant collections of Veniaminov’s works (Table 2.1). It includes eighteen rare titles among twenty-nine volumes of works by Veniaminov. The provenance of most books can be established through inscriptions, summaries, translations, notes, library stamps, inventory numbers, names, dates, bookplates, addresses, glossaries, dealers’ notes, as well as shelf numbers and notes identifying book location. One of the books, the 1840 Moscow edition of *Indication of the Way into the Kingdom of Heaven*, features a unique inscription by Veniaminov, “To the Kodiak Church from Author.” Among people who once owned Veniaminov’s books were Fr. N. Kashevaroff, Fr. Innokentii Shaiashnikov, Archbishop Nil, Valerian Lada-Mocarski, Harold McCracken, Vincent Colyer, Alphonse Pinart, Richard Geoghegan, Fredericka Martin, and Charles Shade.

Studying Veniaminov poses challenges because of different name forms and transliterations that vary from Veniaminov or Veniaminoff to Saint Innokentii or Innocent of Alaska. He was a prolific writer whose books appeared in numerous editions. The titles sometimes changed with the publication of new editions, and appeared in a number of formats, some expanded and some shortened. A variety of translations only complicate the matter, so much so that no two bibliographers refer to the same book under the same title. Furthermore, the Rasmuson Library

⁷⁷ Michael E. Krauss, “Alaska Native Languages: Past, Present, and Future,” *Alaska Native Language Research Papers* 4 (1980): 15.

catalog does not list Veniaminov's books in Cyrillic alphabet or English translation, but instead uses transliterated titles that convey their sound in the Russian language. The catalog uses the Library of Congress form of Veniaminov's name, "Innokentiĭ, Saint, Metropolitan of Moscow and Kolomna, 1797-1879." This name form, and not Ivan or Ioann Veniaminov, yields the best searches.⁷⁸

⁷⁸ Redefining and standardizing Veniaminov's name and titles of his works for bibliographic purposes might be the best next step for Alaska librarians, who strive to balance the needs of the general public and specific requirements set forward by researchers.

Table 2.1: The Elmer E. Rasmuson Library rare books by Ioann (Ivan) Veniaminov.

#	Russian title	English title	Copies
1	<i>Указание пути в царствие небесное, поучение. На алеутско-лисьевском языке, сочинённое Свящ. Иоанном Вениаминовым. 1833 года. Москва: Синодальная Типография, 1840.</i>	<i>Indication of the Way into the Kingdom of Heaven, a Sermon. Written in Fox Islands Aleut by Fr. Ioann Veniaminov in 1833. Moscow: Synod Printing House, 1840.</i>	1
2	<i>Начатки христианского учения или краткая священная история и краткий христианский катихизис. С русского языка на алеутско-лисьевский перевёл Свящ. Иоанн Вениаминов 1827 года, и в 1837 году исправил; а Свящ. Иаков Нецветов рассматривая оныя, своими пояснениями сделал их понятными и для Атхинцов, имеющих своё наречие. СПб: Синодальная Типографии, 1840.</i>	<i>Rudiments of Christian Teaching, or a Short Sacred History and a Short Christian Catechism. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1827, and in the Year 1837 Corrected, while Fr. Iakov Netsvietov, in Examining this Work, by His Interpretations Made It Understandable to the People of Atka Who Have Their Own Dialect. Saint Petersburg: Synod Printing House, 1840.</i>	1
3	<i>Господа нашего Иисуса Христа Евангелие, написанное Апостолом Матфеем. С русского языка на алеутско-лисьевской перевёл Свящ. Иоанн Вениаминов 1828 года, и в 1836 году исправил; а Свящ. Иаков Нецветов рассматривая его окончательно своими пояснениями сделал понятным и для Атхинцов, имеющих своё наречие. Москва: Синодальная Типография, 1840.</i>	<i>The Gospel of Our Lord Jesus Christ, Written by the Apostle Matthew. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1828, and Corrected in 1836, while Fr. Iakov Netsvietov, in Giving It a Final Review, with His Explanations Made it Understandable to the People of Atka Who Have Their Own Dialect. Moscow: Synod Printing House, 1840</i>	1
4	<i>Состояние православной церкви в Российской Америке. Сочинение Протоиерея И. Вениаминова. СПб: Типография Императорской Академии Наук, 1840.</i>	<i>Condition of the Orthodox Church in Russian America. Work of Archpriest I. Veniaminov. Saint Petersburg: Printing House of the Imperial Academy of Sciences, 1840.</i>	1
5	<i>Записки об Атхинских Алеутах и Колошах. И. Вениаминова, составляющие третью часть записок об островах Уналашкинского отдела. СПб: Издано иждивением Российско-Американской компании, 1840.</i>	<i>Notes Regarding Atkan Aleuts and Koloshes. By I. Veniaminov, Being the Third Part of Notes Regarding the Islands of the Unalashka District. Saint Petersburg: Published at the Expense of the Russian-American Company, 1840.</i>	1

Table 2.1 continued.

6	<i>Записки об островах Уналашкинского отдела, составленные И. Вениаминовым.</i> СПб: Издано иждивением Российско-Американской компании, 1840.	<i>Notes Regarding the Islands of the Unalashka District, Compiled by I. Veniaminov.</i> Saint Petersburg: Published at the Expense of the Russian-American Company, 1840.	2
7	<i>Замечания о колошенском и кадьякском языках и отчасти о прочих российско-американских, с присовокуплением российско-колошенского словаря, содержащего более 1000 слов, из коих на некоторые сделаны пояснения. Составил Иван Вениаминов, в Ситке.</i> СПб: Типография Императорской Академии Наук, 1846.	<i>Notes on the Koloshan and Kodiak Languages and Partly on Other Languages in the Russian-American Possessions, with an Appendix of a Russo-Koloshan Dictionary Containing over 1,000 Words, Some of Which Have Additional Explanations. Compiled by Ivan Veniaminov in Sitka.</i> Saint Petersburg: Printing House of the Imperial Academy of Sciences, 1846.	2
8	<i>Опыт грамматики алеутско-лисьевского языка. Свящ. И. Вениаминова, в Уналашке.</i> СПб: Типография Императорской Академии Наук, 1846.	<i>Essay Toward a Grammar of Fox Islands Aleut, of Fr. I. Veniaminov in Unalaska.</i> Saint Petersburg: Printing House of the Imperial Academy of Sciences, 1846.	2
9	<i>Wegweiser zum Himmelreich oder Vorträge zur Belehrung der neugetauften Christen im russischen Amerika</i> [German title].	<i>Indication of the Way into the Kingdom of Heaven or Lectures for the Instruction of the Newly Baptized Christians in Russian America.</i> Odessa, Ukraine: Geduckt bei T. Neumann & Co., 1848.	1
10	<i>Указание пути в царствие небесное. Беседа из поучений к новопросвещённым христианам.</i> Москва: Синодальная Типография, 1861.	<i>Indication of the Way into the Kingdom of Heaven. A Discourse from Sermons to the Newly Enlightened Christians.</i> Moscow: Synod Printing House, 1861.	1
11	<i>Начатки христианского учения, или краткая священная история и краткий катихизис. Разматривано и одобрено Святейшим Правительствующим Синодом, и издано по Высочайшему Его Императорского Величества Повелению, для преподавания в училищах.</i> СПб: Синодальная Типография, 1862.	<i>Rudiments of Christian Teaching, or a Short Sacred History and a Short Catechism. Reviewed and Approved by the Holy Governing Synod, and Published by Highest Decree of His Imperial Majesty, for Teaching in Schools.</i> Saint Petersburg: Synod Printing House, 1862.	1

Table 2.1 continued.

12	<i>Указание пути в царствие небесное. Беседа из поучений к новопросвещённым христианам.</i> Москва: Синодальная Типография, 1864.	<i>Indication of the Way into the Kingdom of Heaven. A Discourse from Sermons to the Newly Enlightened Christians.</i> Moscow: Synod Printing House, 1864.	1
13	<i>Начатки христианского учения или краткая священная история и краткий христианский катихизис. С русского языка на алеутско-лисьевский перевёл Свящ. Иоанн Вениаминов 1827 года, и в 1837 году исправил; а Свящ. Иаков Нецветов, рассматривая оныя, своими пояснениями сделал их понятными и для Атхинцев, имеющих своё наречие.</i> СПб: Синодальная Типография, 1893.	<i>Rudiments of Christian Teaching, or a Short Sacred History and a Short Christian Catechism. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1827, and in the Year 1837 Corrected, while Fr. Iakov Netsvietov, in Examining this Work, by His Interpretations Made It Understandable to the People of Atka Who Have Their Own Dialect.</i> Saint Petersburg: Synod Printing House, 1893.	2
14	<i>Указание пути в царствие небесное. Беседа высокопреосвященного Иннокентия, митрополита московскаго и коломенскаго.</i> Москва: Синодальная Типография, 1893.	<i>Indication of the Way into the Kingdom of Heaven. A Discourse of the Most Eminent Innokentii, Metropolitan of Moscow and Kolomna.</i> Moscow: Synod Printing House, 1893.	1
15	<i>Господа нашего Иисуса Христа Евангелие написанное Апостолом Матфеем. С русского языка на алеутско-лисьевской перевёл свящ. Иоанн Вениаминов 1828 года, и в 1836 году исправил; а свящ. Иаков Нецветов, рассматривая его окончательно, своими пояснениями сделал понятным и для Атхинцев, имеющих своё наречие.</i> СПб: Синодальная Типография, 1896.	<i>The Gospel of Our Lord Jesus Christ Written by the Apostle Matthew. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1828, and Corrected in 1836, while Fr. Iakov Netsvietov, in Giving It a Final Review, with His Explanations Made it Understandable to the People of Atka Who Have Their Own Dialect.</i> Saint Petersburg: Synod Printing House, 1896.	2
16	<i>Письма Иннокентия, митрополита московскаго и коломенскаго: 1828-1878.</i> СПб: Синодальная Типография, 1897-1901.	<i>Letters of Innokentii, Metropolitan of Moscow and Kolomna: 1828-1878.</i> Saint Petersburg: Synod Printing House, 1897-1901.	5
17	<i>Указание пути в царствие небесное. Поучение, (на алеутско-лисьевском языке) сочинённое Свящ. Иоанном Вениаминовым, 1833 года.</i> Москва: Синодальная Типография, 1899.	<i>Indication of the Way into the Kingdom of Heaven. A Sermon (in Fox Islands Aleut) Written by Fr. Ioann Veniaminov in 1833.</i> Moscow: Synod Printing House, 1899.	3

Table 2.1 continued.

18	<i>Указание пути в царствие небесное: беседа преосвященного Иннокентия (Вениаминова).</i> Нью Йорк: Типография Американского Православного Вестника, 1901.	<i>Indication of the Way into the Kingdom of Heaven: A Discourse of the Eminent Innokentii (Veniaminov).</i> New York: Russian Orthodox Messenger Printing House, 1901.	1
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2.9 Educated “Americans”: The Case of Ivan Pan’kov

“Creoles” or offspring of Russian and Alaska Native people, as well as educated “Americans,” became an important link between the cultures. Many creoles served as interpreters, guides, navigators and missionaries. An Aleut interpreter Ivan Gavrilovich Pan’kov worked as Ivan Veniaminov’s informant during the work on the Aleut *Catechism*. Lydia Black stresses that because of his knowledge of Russian and Aleut languages and Orthodox theology, Pan’kov became “instrumental in creating Aleut literacy and making Orthodoxy the ‘Aleut Church.’”⁷⁹

The work on the Aleut *Catechism* involved several stages: Veniaminov translated from Russian to Aleut, Pan’kov verified and corrected the translation, and the corrected text appeared in Aleut gatherings. Veniaminov called Pan’kov “the best interpreter in the entire [Aleutian] chain.”⁸⁰ The missionary acknowledged Pan’kov’s efforts in a letter to Archbishop Michael: “As you know, he helped me consistently with the catechism. He responded with pleasure to my invitation, and continued to work with me, sometimes at cost and inconvenience to himself. . . . Such constant effort deserves recognition, and therefore I ask Your Grace to send. . . the most pleasing and suitable gift, a book possibly inscribed in your own hand. . . .”⁸¹

⁷⁹ Lydia Black, “Ivan Pan’kov – an Architect of Aleut Literacy,” *Arctic Anthropology* 14, no. 1 (1977): 105.

⁸⁰ Lydia Black, “Ivan Pan’kov,” 103.

⁸¹ Lydia Black, “Ivan Pan’kov,” 103.

Veniaminov and Pan'kov completed the first translation as early as in 1826.⁸² However, the manuscript did not receive the approval of the Holy Synod because the Russian Catechism of Philaret that served as a recommended model for translations was itself in the works.⁸³ The Synod approved Veniaminov's manuscript in 1832,⁸⁴ and the first 1834 *Catechism* edition appeared in St. Petersburg. The book carried many printing errors.⁸⁵ The corrected 1840 edition, kept in the Rasmuson Library, is known and acknowledged as an Aleut treasure today.⁸⁶

2.10 RAC Officials and Missionaries: The Necessity of Bilingual Communication

In the nineteenth century, Russian-American Company officials viewed educated Aleut and creole children as potential mediators between the Russian-American Company and Alaska

⁸² Metropolitan Kliment (Archbishop Kliment) places the first edition in 1833 (see: Климент (Капалин), Митрополит. Русская Православная Церковь на Аляске до 1917 года (М: ОЛМА Медиа Групп, 2009), 115/Kliment, Archbishop of Kaluga and Borovsk, *Russian Orthodox Church in Alaska before 1917* (Moscow: OLMA Media Group, 2009), 115).

⁸³ "The Longer Catechism of the Orthodox, Catholic, Eastern Church," accessed January 6, 2015, http://www.pravoslavieto.com/docs/eng/Orthodox_Catechism_of_Philaret.htm; Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, Michigan: Baker Book House, 1984), 213.

⁸⁴ Lydia Black, "Ivan Pan'kov," 104.

⁸⁵ Lydia Black places the first *Catechism* edition in 1837 (see: Lydia Black, "Ivan Pan'kov," 104); Metropolitan Kliment (Archbishop Kliment) places the first edition in 1833 (see: Климент (Капалин), Митрополит. Русская Православная Церковь на Аляске до 1917 года (М: ОЛМА Медиа Групп, 2009), 117/Kliment, Archbishop of Kaluga and Borovsk, *Russian Orthodox Church in Alaska before 1917* (Moscow: OLMA Media Group, 2009), 117); I had been able to find the title page for the 1834 edition (see: Вениаминов, Иоанн. *Начатки христианского учения, или краткая священная история и краткий катихизис. На русском и алеутско-лисьевском языках. Перевёл Свящ. Иоанн Вениаминов с помощью Тоэна Иоанна Панькова, 1830 года, в Уналашке*. СПб: Типография Н. Греча, 1834/Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Rudiments of Christian Teaching, or a Short Sacred History and a Short Catechism, in Russian and in Fox Islands Aleut. Translated by Fr. Ioann Veniaminov, with Help from Toion Ioann Pan'kov, in the Year 1830, in Unalaska* (Saint Petersburg: N. Grech Printing House, 1834)). This title and its description can be found on Alaska Native Language Archive website, <http://www.uaf.edu/anla/>, accessed July 31, 2015.

⁸⁶ Вениаминов, Иоанн. *Начатки христианского учения или краткая священная история и краткий христианский катихизис. С русского языка на алеутско-лисьевский перевёл Свящ. Иоанн Вениаминов 1827 года, и в 1837 году исправил; а Свящ. Иаков Нецветов разсматривая оныя, своими пояснениями сделал их понятными и для Амхинцов, имеющих своё наречие*. СПб: В Синодальной Типографии, 1840/Ioann Veniaminov, *Rudiments of Christian Teaching, or a Short Sacred History and a Short Christian Catechism. Translated from Russian to Fox Islands Aleut by Fr. Ioann Veniaminov in 1827, and in the Year 1837 Corrected, while Fr. Iakov Netsvietov, in Examining this Work, by His Interpretations Made It Understandable to the People of Atka Who Have Their Own Dialect* (Saint Petersburg: Synod Printing House, 1840). The Elmer E. Rasmuson Library call number for this item is A1534 RARE.

Native people, who could be employed by the Company, and who could act as educators and missionaries. “The principal basis of their education must be the knowledge of our holy beneficial faith,” wrote K. T. Khlebnikov (1784-1838), manager of the New Archangel office of the Russian-American Company from 1818 to 1832.⁸⁷ When the need for translating arose, the Company and the church hired interpreters. In 1818, Praskov’ia Sokolova, a Company hunter’s wife, received one hundred rubles in salary for working as a Kolosh (Tlingit) language interpreter.⁸⁸ Another female interpreter collected a yearly assistance of sixty rubles for her clothing, and (due to health problems) a monthly allowance of grains.⁸⁹ Ferdinand Petrovich Wrangel (1796-1870), who was Chief Manager of the Russian-American Company from 1830 to 1835 believed bilingualism would solve long-standing communication problems, “The [1794 Kodiak] mission should have first begun to learn the language and through meekness and strict morality inspire respect both from the local authorities and the inhabitants in general. In all probability then it [the Kodiak mission] would not have been obstructed by the former and would not have encountered that stubbornness and indifference from the latter. . .”⁹⁰

Creoles worked as bookkeepers, warehouse overseers, first mates and captains, and church officials in Russian America.⁹¹ The RAC granted the same rights to its Russian and creole employees, with nearly all creoles receiving pensions.⁹² The creole Vasilii Kriukov, “without any teacher, learned to draw so well that he painted very fine icons and finally made excellent water-

⁸⁷ K. T. Khlebnikov, *Notes on Russian America*, translated by Marina Ramsay, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1994), 2:75.

⁸⁸ Russian-American Company, *The Russian-American Company: Correspondence of the Governors, Communications Sent, 1818*, translated by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1984), 107.

⁸⁹ Russian-American Company, *Correspondence of the Governors*, 42.

⁹⁰ Khlebnikov, *Notes on Russian America*, 2:352.

⁹¹ Ferdinand Petrovich Wrangel, *Russian America: Statistical and Ethnographic Information*, translated by Mary Sadouski, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1980), 15.

⁹² Pavel N. Golovin, *The End of Russian America: Captain P. N. Golovin’s Last Report, 1862* (Portland: Oregon Historical Society, 1979), 18, 71.

color portraits,” Veniaminov reported.⁹³ An Aleut man by the name Ustiugov, an expert navigator, drew a chart of the Nushegak (Nushagak) River that his contemporaries noted for its accuracy.⁹⁴ A few creoles continued their education in St. Petersburg where they studied navigation, arts, and sciences. Many apprenticed into vocational training, and others were self-taught. However, in spite of great expenditures by the RAC, not all the students acquired necessary professional skills. Creoles who apprenticed on the local Russian American ships fared better, and stayed away from city temptations, such as crime and alcohol.⁹⁵

The Aleut converts, like creoles, through their interactions with the Church received better education – tutored at home, at the homes of their benefactors, or at school. According to F. P. Wrangel, many Aleuts in Unalashka and Atkha, where the new priests “were particularly well chosen,”⁹⁶ learned to read and write in Russian. Richard Dauenhauer described the Aleut culture in Russian America as flourishing, with its own language, literature, translations, journals, diaries, and correspondence.⁹⁷

The concept of literacy in nineteenth century Russian America did not necessarily include formal schooling. Not all settlements had a school, and even when a school was established, it did not always remain there permanently. However, it seems that more villagers knew how to read than the schools could possibly accommodate. Ivan Veniaminov, in his *Notes on the Islands of the Unalashka*⁹⁸ District, provided these observations on Aleuts who could read, “In recent times, that is, since translations into their language appeared, more than a sixth have been able to

⁹³ Saint Innokentiĭ, *Notes on the Islands of the Unalaska District*, translated by Lydia T. Black and R. H. Geoghegan, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1984), 164.

⁹⁴ Saint Innokentiĭ, *Notes on the Islands of the Unalaska District*, 164.

⁹⁵ Khlebnikov, *Notes on Russian America*, 1:83.

⁹⁶ Wrangel, *Russian America: Statistical and Ethnographic Information*, 14.

⁹⁷ Richard Dauenhauer, *Conflicting Visions in Alaskan Education* (Juneau: Tlingit Readers, 2000), 17.

⁹⁸ Translators of this volume used Unalaska’s historical name, Unalashka.

read. There are villages where more than half of the men are literate and on one island, St. Paul, almost everyone knows how to read. Literacy is spread among the Aleuts partly through the school, which has existed since 1825, but more by self-instruction. And, judging by their desire and will to learn, one may assert positively that, with time, all the Aleuts will become literate.”⁹⁹

According to Michael Krauss, by 1867, through the Russian Church and church school activity, Aleuts developed “a general tradition of literacy including even considerable secular writing.”¹⁰⁰ Krauss suggests that Russian influence on Native languages can be measured by the number of Russian loan words used today – the most in Aleut (400), followed by Alutiiq (350), Tanaina (250) and Central Yupik (190). Greater cultural interactions in these regions were brought forth by trade and missionary work.¹⁰¹

Some of the earliest interactions between Russians and Alaska Native people occurred through bartering. Trade items quickly became loan words: “Most desired were tea, salt and sugar. To this day, in most Alaskan languages, the terms for these items are Russian loan words,”¹⁰² Lydia Black explains. Because of their remote locations, the trading posts employed Alaska Native RAC personnel. To achieve an advantage in trade, the personnel married into the local families, and brought family members and friends into informal partnerships and formal employment. In the nineteenth century, Yupik, Athabaskan and Inupiaq middlemen, “zakazchiki,” appeared at Russian-American Company outposts.

⁹⁹ Saint Innokentiĭ, *Notes on the Islands of the Unalaska District*, 321.

¹⁰⁰ Krauss, “Alaska Native Languages,” 16.

¹⁰¹ Krauss, “Alaska Native Languages,” 16-17.

¹⁰² Lydia Black, “Yupik of Western Alaska and Russian Impact,” *Inuit Studies* 8, Supplementary Issue (1984): 30.

2.11 The Educational Backgrounds of Russian American Governors

Educational efforts in Russian America brought positive long-term results. Many Russian-American Company employees could read and write. The high education levels of RAC governors had far-reaching effects on Russian America as well. As the initiators and promoters of the Company's policies, the governors played important roles in political, economic, and cultural aspects of colonial life, and could endorse or reject proposals that involved colonial activities. The top RAC officials read in several languages. In his 1861 letter, Pavel N. Golovin wrote, referring to the Finnish Governor of Russian America: "Furuhjelm has an excellent English Bible, with commentary, and it is very often used."¹⁰³ Mikhail Teben'kov's most important achievement was mapping Alaska. Alexey Postnikov and Marvin Falk write that during his employment that spanned over twenty years, "Tebenkov utilized every trip through the possessions of the Russian-American Company to collect cartographic and descriptive materials and also to correct charts based on his own observations."¹⁰⁴ His cartographic masterpiece, *Atlas of the Northwest Coasts of America from Bering Strait to Cape Corrientes and the Aleutian Islands*, was published in Saint Petersburg in 1852.¹⁰⁵ Map 13 in Tebenkov's *Atlas* commemorated Rezanov with "Indian or Rezanov Bay," which was later renamed "Indian Bay."¹⁰⁶ The copper plates for the *Atlas* were engraved in Sitka by creole Kozma Terentev,¹⁰⁷

¹⁰³ Pavel N. Golovin, *Civil and Savage Encounters* (Portland: Press of the Oregon Historical Society, 1983), 129.

¹⁰⁴ Alexey Postnikov and Marvin Falk, *Exploring and Mapping Alaska* (Fairbanks: University of Alaska Press, 2015), 364.

¹⁰⁵ Тебеньков, Михаил Дмитриевич. *Атлас северозападных берегов Америки от Берингова пролива до мыса Коррентес и островов Алеутских с присовокуплением некоторых мест Северовосточного берега Азии*. СПб, 1852 (Mikhail Teben'kov, *Atlas of the Northwest Coasts of America from Bering Strait to Cape Corrientes and the Aleutian Islands with Several Segments of the Northeast Coast of Asia* (Saint Petersburg, 1852)).

¹⁰⁶ Richard A. Pierce, introduction to *Rezanov Reconnoiters California, 1806*, edited by Richard A. Pierce (San Francisco: The Book Club of California, 1972), xiii.

¹⁰⁷ Pavel N. Golovin, *The End of Russian America: Captain P. N. Golovin's Last Report, 1862* (Portland: Oregon Historical Society, 1979), 73; Alexey Postnikov and Marvin Falk refer to Grigory Klimovich Terentiev, not Kozma Terentev (see: Alexey Postnikov and Marvin Falk, *Exploring and Mapping Alaska*, 366).

who, likely, etched Rezanov's name on the map. George Davidson identified another creole, Mikhail Kadin, as the maps' draftsman. Most likely, U.S. scholars propose, Kadin drafted the maps and Terentev (Terentiev) engraved them.¹⁰⁸ The Elmer E. Rasmuson rare book collection features Tebenkov's 1852 *Atlas*,¹⁰⁹ as well as *Hydrographic Commentaries to the Atlas of the Northwest Coasts of America, the Aleutian Islands, and Several Segments of the North Pacific*, published in Moscow in 1852.¹¹⁰

2.12 Conclusion

Nineteenth-century Russian American educational and missionary efforts led to several significant cultural outcomes: the study of Alaska Native languages and dialects by enlightened missionaries culminated in grammars and dictionaries, new alphabetic systems and translations, and bilingual school curriculum. The church liturgy, conducted in vernacular languages, in combination with opportunities for church careers, brought forward a class of Alaska Native clergy, as well as lay missionaries and teachers. After Alaska's purchase by the United States, historical economic forces that supported sea mammal, including sea otter, trade ceased to exist, and cultural contacts shifted in accordance with new economic pursuits. Russification stood in the way of Western acculturation, and Russian language and Cyrillic-based vernacular alphabets in Alaska had little chance for survival.

¹⁰⁸ Alexey Postnikov and Marvin Falk, *Exploring and Mapping Alaska*, 366.

¹⁰⁹ C0035 RARE, 2 copies.

¹¹⁰ Тебеньков, Михаил Дмитриевич. *Гидрографические замечания к атласу северозападных берегов Америки, островов Алеутских и некоторых других мест Северного Тихого океана*. Типография Морского кадетского корпуса, 1852 (Mikhail Teben'kov, *Hydrographic Commentaries to the Atlas of the Northwest Coasts of America, the Aleutian Islands, and Several Segments of the North Pacific* (Naval Cadet Corps, 1852)). The Elmer E. Rasmuson Library call number for this item is A1425 RARE.

Chapter 3 Missionaries, Prospectors, and Collectors

3.1 Early American Era: The Battle of School Books

The transition from Russian to American control in 1867 affected myriad aspects of life in Alaska including book culture and schools. In 1868, the Sitka garrison inaugurated the first U.S. library in Alaska. The library consisted of 596 volumes. Little is known about the library, but a portion of it appeared in the Russian Orthodox Church in Sitka in the 1950s. The books bore identification labels that read “Sitka A. T. [Alaska Territory] Post Library.”¹

While stationed in Alaska, U.S. military officers found well-educated creoles serving in positions of authority. Unaccustomed to higher economic and cultural status of people traditionally viewed as disadvantaged, early U.S. observers reported creoles’ high degree of literacy and professional achievement. *Kodiak and Afognak Life, 1868-1870*, written by Eli Lundy Huggins, who was 1st Lieutenant of the Second Artillery in Fort Kodiak, described “creoles” or offspring of Russians and Aleuts: “The village of Kadiak, in the spring of 1868, consisted of fifty-seven houses with a population of something less than four hundred. Of these people three were Russians, one American, and the remainder. . . ‘creoles,’ as they call themselves, speaking the Russian language and belonging to the Russo-Greek church. There was no bar to the promotion of these creoles either in church or state, and many of the most honored and responsible officials we met in the territory were creoles who had been educated in Russia.”²

In his observations, Huggins noted creoles’ privileged status with the Russian-American Company, which employed them “on vessels or as clerks and accountants in the store and

¹ Jeannete Stewart, “Library Service in Alaska; A Historical Study” (Master’s thesis, University of Washington, 1957), 13-14.

² Eli Lundy Huggins, *Kodiak and Afognak Life, 1868-1870*, edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1981), 2.

countinghouse, which was an important establishment, Kodiak being the headquarters of the fur trade for nearly half the territory.”³ Huggins observed the high level of Russian literacy among the older population: “A good many of the elderly and middle aged natives on the Aleutian Islands read Russian, having learned in schools established by Father Inakenti (Innocentius) about forty years ago, but as these schools have been discontinued for some years, few of the younger people can read Russian.”⁴ Huggins referred to Ivan Veniaminov’s (“Father Inakenti’s”) successful efforts.

Following the transfer, the Russian Orthodox Church in Alaska and its personnel experienced difficulties and delays because of paperwork, bureaucracy, and diplomatic mediation. These circumstances, as well as the general exit of former Russian America residents, contributed to difficulties with school management in the American territory. Still, the Russian Orthodox Church published a number of books in Alaska Native Languages at the turn of the twentieth century: Nadezhdin’s 1896 *Compilation of Liturgical Choral Music* in Tlingit,⁵ Bel’kov and Netsvietov’s 1896 *Motifs and Choral Music in Yukon-Kuskokwim*,⁶ Shaiashnikov’s 1902 *Short Guide to Pious Life* in Aleut,⁷ and others. The Elmer E. Rasmuson Library carries six of nine

³ Huggins, *Kodiak and Afognak Life*, 8.

⁴ Huggins, *Kodiak and Afognak Life*, 19; *schools. . . discontinued for some years* – Huggins was stationed in Fort Kodiak between 1868 and 1870.

⁵ Николай, Епископ Алеутский и Аляскинский. *Сборник церковных песнопений и молитвословий на колошинском наречии*, перевод Ивана Надеждина. Сан-Франциско, Калифорния, 1896/Archbishop of Warshaw Nikolai, *Compilation of Liturgical Choral Music*, translated by Ivan Nadezhdin (San-Francisco: [no publisher], 1896). The Elmer E. Rasmuson Library carries two copies of this title, A2760 RARE, and PM2455.Z71 1896a RARE.

⁶ Николай, Епископ Алеутский и Аляскинский. *Мотивы и песнопения на квихпакско-кусковимском наречии*, перевод Якова Нецветова и Захария Белькова. Нью Йорк: Типография Братьев Брукс, 1896/Archbishop of Warshaw Nikolai, *Motives and Choral Music in Yukon-Kuskokwim*, translated by Iakov Netsvietov and Zacharii Biel’kov (New York: Brothers Brooks Printing House, 1896). The Elmer E. Rasmuson Library carries two copies of this title, A2876 RARE and PM641.Z9 U61522 1896 RARE.

⁷ Шаяшников, И. *Краткое правило для благочестивой жизни*. Нью Йорк: Типография Американского Православного Вестника, 1902/ I. Shaiashnikov, *Short Guide to Pious Life* (New York: American Russian Orthodox Messenger, 1902). The Elmer E. Rasmuson Library carries one copy of this title, A2757 RARE.

authors from this period listed by Michael Krauss in “Alaska Native Languages in Russian America.”⁸

The more enlightened of the early American missionaries who interacted with educated families of the Russian clergy no doubt found them intellectually engaged and well-read. The Shaiashnikov family, whose children attended a contracted government school in Unalaska after the purchase, owned books in Russian. The Department of Anthropology and Museum, Central Washington University, Ellensburg, retains volumes of plays and Tolstoy’s *War and Peace* that belonged to Shaiashnikov.⁹

Alaska’s 1884 Organic Act and the 1885 appointment of Sheldon Jackson (Fig. 3.1) as first Superintendent of Public Instruction for Alaska signified the end of the Russian school system in Alaska. Beginning in 1885 Sheldon Jackson established and supervised public schools. He contracted with missions to operate many of the district’s schools. This appointment aligned with nineteenth-century U.S. federal government educational policies that called for Christianization of Native Americans, along with their assimilation into mainstream society.

By the 1890s, government assessments exposed flaws within the education system in Alaska. In 1892, the commissioner of Indian affairs branded the policy of contracting government schools as unwise, “partly because it is using public funds for sectarian uses, which is certainly contrary to the spirit of the Constitution and directly opposed to the letter of many of the State constitutions.”¹⁰ These and other criticisms, at first, had insignificant effects on legislators, but concern grew from year to year.

⁸ Michael E. Krauss, “Alaska Native Languages in Russian America,” in *Russian America: The Forgotten Frontier*, edited by Barbara Sweetland Smith and Redmond J. Barnett (Tacoma: Washington State Historical Society, 1990), 204-213.

⁹ Raymond L. Hudson, *Family after All: Alaska’s Jesse Lee Home* (Walnut Creek, California: Hardscratch Press, 2007), 1:25.

¹⁰ Hudson, *Family After All*, 1:37.



Figure 3.1: Rev. Sheldon Jackson, 1899. Alaska State Library Photo Collection, Accession Number Sheldon Jackson-1, cropped image.

The period of contract schools in Alaska from 1885 to 1895 could be described as the battle of school books, when English-language western curriculum supplanted Cyrillic-based courses rooted in a Russian worldview. Even though Sheldon Jackson acknowledged and described Aleut literacy in his writings and fundraising speeches, in 1887 he introduced *Rules and Regulations for the Conduct of Public Schools and Education in the Territory of Alaska* that expressly forbade the use of books printed in foreign languages in public schools.¹¹ The *1889-90 Education Report* for the 51st Congress, 2d Session of the House of Representatives again stressed the same rule in regard to educational practices in Alaska: “No text books printed in a foreign language shall be allowed.”¹²

As Richard Dauenhauer noted,¹³ comparing earlier and later nineteenth-century missions in Alaska highlights particular traits characteristic of both. The two missions in Alaska, the earlier under the leadership of Ivan Veniaminov, and the later under the management of Sheldon Jackson, carried different educational philosophies. Both had a goal of acculturation; however, the Russian American Mission gave far greater allowance for vernacular languages and cultures that it encountered, providing for bilingual education and some cultural independence.

3.2 American-Era Missionaries: Books, Reading, Literacy

The paucity of school books in itself constituted a significant problem. Before permanent school buildings were built, missionaries taught classes in any available space, with only a few books on hand. Sheldon Jackson remarked on his visit to Fort Wrangel in 1877, “There was a

¹¹ Hudson, *Family After All*, 1:17.

¹² U.S. House of Representatives. 51st Congress, 2d Session. *Report of the Secretary of the Interior; Being Part of the Message and Documents Communicated to the Two Houses of Congress at the Beginning of the Second Session of the Fifty-First Congress* (Ex. Doc. 1, Part 5). Washington: Government Printing Office, 1857. (2:1254)

¹³ Richard Dauenhauer, *Conflicting Visions in Alaskan Education* (Juneau: Tlingit Readers, 2000).

great scarcity of school-books and appliances. I found the stock inventoried as follows: Four small Bibles, four hymn-books, three primers, thirteen first readers, and one wall chart.”¹⁴ The school met in several Indian houses, ringing a hand-bell to indicate the one available for use on a given day. An eager-to-read Indian girl, he reported, read from a scrap of newspaper she had found. Paper for writing was just as scarce. During the Klondike era, a Skagway girl salvaged a receipt showing purchase of a corset and sewing items, and wrote on its back side, “Dear Mama, I have gone to the office because I am tired of staying alone. V. has not come home and it is 5 o’clock. Your loving daughter Mabel. I am coming home early. Mabel.”¹⁵ Even if the schools provided reading matter, the scarcity of books and learning supplies at home affected the school pupils’ worldview. Questioned by their teacher about their most important books, Yakutat children replied, “The Bible and Montgomery Ward’s catalogue.”¹⁶

Missionary education in nineteenth-century Alaska included reading and memorization of prayers and hymns. Most churches carried a supply of hymnals. In a letter to A. S. Burraston written from Fort Wrangel in 1893, Clarence Thwing notes hymn books in the chapel. When Episcopal Bishop Peter Rowe arrived in Circle City in 1896, he noted that Indian parishioners knew “their native Prayer Books and hymn books and Bibles.”¹⁷ The conflicting messages of western culture must have bewildered Alaska Native students. In Circle City, “tin-pot pianos

¹⁴ Sheldon Jackson, *Alaska, and Missions of the North Pacific Coast* (New York: Dodd, Mead & Company, 1880), 143.

¹⁵ Clarence Andrews Papers. Alaska and Polar Regions Collections, Elmer E. Rasmuson Library, University of Alaska Fairbanks. Box 7. Scrapbook of Miscellaneous Memorabilia, 1898-1942. Receipt from Skagway, Alaska, 1900s. B. M. Behrends, Banker and Merchant. Stores in Juneau and Alaska. Dry goods, ladies’ and men’s furnishing, clothing. Showing sale of fabric, corset, buttons, etc., with notes on verso.

¹⁶ Albin Johnson, *Seventeen Years in Alaska: A Depiction of Life among the Indians of Yakutat*, translated and edited by Mary Ehrlander (Fairbanks: University of Alaska Press, 2014), 58.

¹⁷ Hudson Stuck, *The Alaskan Missions of the Episcopal Church* (New York: Domestic and Foreign Missionary Society, 1920), 56.

were banging continually and fiddles screeching,”¹⁸ and the good-time girls sang *Ta-Ra-Ra Boom-De-Ay!*¹⁹

Even though nineteenth-century U.S. missionaries were subjected to guidelines that discouraged use of Native American languages, missionary groups produced translations into Alaska Native languages, especially around the turn of the twentieth century. The Elmer E. Rasmuson Library rare books collection includes such books by prominent missionaries Jules Jetté, Jules Prevost, Francis Barnum, John Hinz, John Wight Chapman, and Bellarmine Lafortune.

Many Roman Catholic priests in Alaska learned Alaska Native languages and adapted them for their liturgy, publishing prayer books in Central Yup’ik, Koyukon, and Ingalik at the end of the nineteenth century. According to Michael Krauss, the work of the Moravian Church missionaries who learned the Central Yupik language spoken in the Kuskokwim area, “may be largely responsible for the relatively strong position of the Central Yupik Language in this Kuskokwim heartland.”²⁰ For their Canadian missions, Anglican Church missionaries translated devotional materials into Haida and Tsimshian.²¹ The Metlakatla Tsimshian Mission came to Alaska carrying traditions that defined their own sense of literacy. The old Metlakatla mission in British Columbia had a school, a public reading room and a museum,²² and it used Tsimshian in religious instruction.²³ Built in 1881, the museum and reading room served for leisure-time

¹⁸ Stuck, *The Alaskan Missions of the Episcopal Church*, 56.

¹⁹ *Ta-Ra-Ra Boom-De-Ay!* was one of the favorite dance hall tunes in Circle, Alaska, in 1896, when Josiah Spurr visited the area to map it for the USGS. See: Jean A. Murray, *Music of the Alaska-Klondike Gold Rush: Songs & History* (Fairbanks: University of Alaska Press, 1999), 216.

²⁰ Michael E. Krauss, “Alaska Native Languages: Past, Present, and Future,” *Alaska Native Center Research Papers* 4 (1980): 20.

²¹ Krauss, “Alaska Native Languages,” 21.

²² Jean Usher, *William Duncan of Metlakatla: A Victorian Missionary in British Columbia* (Ottawa: National Museum of Man, National Museums of Canada, 1974), 69.

²³ Usher, *William Duncan of Metlakatla*, 47.

activities. The museum housed Indian artifacts, and a well-lit reading room provided illustrated publications and other printed materials, as well as space for study and discussion.²⁴ After moving to Annette Island in Alaska in 1887, the mission continued its educational activities, opening a school in 1889. Lack of adequate textbooks continued to be a problem, however, and some of the primers' stories made little sense to the children. A November 1889 issue of the *Metlakatla* noted that the school books had "too much nonsense about cats owning tails, and dogs being able to bark, and so forth; all such information appearing very ridiculous to the Indian aspirant after learning when translated into his mother-tongue."²⁵ William Duncan, who made his own little books for class use, promoted his teaching methods that involved reading and discussion inside and outside the classroom.²⁶ In 1905-1906, the mission claimed to have the largest public library in Alaska, with over 2,000 volumes serving its population of over 800.²⁷ Duncan acted as its librarian, housing and shelving the collection in the second story of his home. The well-patronized library even published its catalog for sale to raise funds.²⁸

Alaska and Yukon missionaries at the turn of the twentieth century collected curios, kept personal libraries, wrote notes and diaries, and corresponded extensively, as the bulk of Alaska missionary literature shows. Missions, social clubs and civic societies, as well as book lovers, ran reading rooms and exchanged printed matter. Some of these collections were destroyed in fires and other mishaps. In 1914, Miss Langdon lost her personal library in a fire in the Mission of

²⁴ Usher, *William Duncan of Metlakatla*, 85.

²⁵ W. Duncan, "A Day at Metlakatla," *The Metlakatla* 1, no. 4 (Nov. 1889): [2].

²⁶ Usher, *William Duncan of Metlakatla*, 43.

²⁷ Jeannette Stewart, "Library Service in Alaska: A Historical Study" (Master's thesis, University of Washington, 1957), 20; Sheldon Jackson, *Facts about Alaska: Its People, Villages, Missions and Schools* (New York: Woman's Board of Home Missions of the Presbyterian Church, [1901?]), 23.

²⁸ Stewart, "Library Service in Alaska," 21.

Our Savior at Tanana Native village, and Miss Tate lost memorabilia she acquired while traveling as a missionary worker.²⁹

Sheldon Jackson became a large-scale collector of Native American artifacts. Even before his Alaska appointment, he developed connections with Princeton Theological Seminary and the Smithsonian Institution in the 1870s. He began acting as a dealer of curios for large exhibits and small private collections, asking his fellow missionaries to gather and send him artifacts. These various collecting pursuits eventually led him to create the “Alaska Society of Natural History and Ethnology” in 1888. Among the members of the Society were William H. Dall, Ivan Petroff, and William Duncan.³⁰ The collected objects remained at the Sheldon Jackson College and then Sheldon Jackson Museum and Library (opened in 1889) until 1984, when the State of Alaska purchased the museum. The library arm of the society collected printed materials on wide-ranging subjects, including “‘preglacial man in Ohio,’ and the Ice Age, annual reports of the Smithsonian Institution, papers on mineralogy and agriculture, American Geographic Society publications, and Volume VII of the Virginia State papers.”³¹ The 1933 *Sheldon Jackson Museum Handbook* features a number of items – one 1851 astronomy book, *Smith’s Illustrated Astronomy*, and seven eighteenth- and nineteenth-century travel and discovery books, such as a 1787 edition of *A New Authentic Collection of Captain Cook’s Voyages Around the World* and a 1794 edition of *A New, Complete, and Universal Collection of Authentic and Entertaining Voyages and Travels to All Parts of the World*.³²

²⁹ Janine Davis Dorsey, “Episcopal Women Missionaries as Cultural Intermediaries in Interior Alaska Native Villages, 1894-1932” (PhD diss., University of New Mexico, 2008), 245-246.

³⁰ R. N. DeArmond, “The History of the Sheldon Jackson Museum,” in *Faces, Voices & Dreams: A Celebration of the Centennial of the Sheldon Jackson Museum*, ed. Peter L. Corey (Sitka: Division of Alaska State Museums and the Friends of the Sheldon Jackson Museum, 1987), 7-8.

³¹ Rosemary Carlton, *Sheldon Jackson: The Collector* (Juneau: Alaska State Museums, 1999), 36.

³² *Sheldon Jackson Museum Handbook* (Sitka: Sheldon Jackson School Press, 1933), 27.

3.3 Gold Rushes in Alaska and the Yukon: Illusion and Ephemera

Even though the gold rushes in Alaska and the Yukon left tremendous cultural impacts, they lasted only for a tiny fraction of the vast historical timeline. Despite the chaotic atmosphere surrounding their quest for gold, the Klondikers carried books. The books, which amounted to a miniscule portion of prospectors' required one year's worth of supplies, became major moneymakers within a decade. Jack London, Robert Service and Rex Beach staked the gold claims of the book markets, and what remained outside their reach appeared in films, photographs, plays, and gold rush ephemera.

On a Yukon River island, in his winter camp, Jack London kept Darwin's *Origin of Species* and Milton's *Paradise Lost*. He borrowed a copy of Kipling's *Seven Seas* and loaned it to a friend who could read neither Darwin nor Milton. Nearly everyone on the island had a book or more. Other Yukon miners showed their appetite for reading. George Carmack, an occasional poet and science enthusiast who is credited with the gold strike in the Klondike, owned an organ and an ample library that included *Scientific American* and *Review of Reviews* journals.³³ The Klondike memoirist Jeremiah Lynch ran into a miner who brought the six volumes of Gibbon's *Decline and Fall of the Roman Empire*, and re-read it during his spare time. But reading light was a luxury. Each candle cost a dollar and a half.

When the news of the Klondike gold discovery "threw the country into a raging fever," as Rex Beach put it, he bought a map and took up reading the rules of gold mining. He took a grubstake from his "indulgent brothers, bought a fur-lined sleeping bag, a rifle, a dogskin suit and a mandolin,"³⁴ and set off for Nome. Landing at Nome in time for the gold rush, he began

³³ Murray, *Music of the Alaska-Klondike Gold Rush*, 16.

³⁴ Rex Beach, *Personal Exposures* (New York: Harper & Brothers Publishers, 1940), 26-27.

prospecting for himself and others. He found outlets for his writing talent there as well. “Once, in a labor-saving mood, I helped write a playlet for a Nome variety theater. It was terrible,” the writer admitted in his biography, *Personal Exposures*. “I could sing and dance in a crude, untutored way so I authored some sketches for amateur entertainments and played in them. I was childishly flattered when offered an engagement, at a weekly salary, in a honky-tonk. It was the only Alaskan job I refused....”³⁵ After a five-year string of unsuccessful attempts to strike it rich in Alaska, the young man settled on writing. Less than two weeks after its 1906 release, *The Spoilers*, set in Nome, Alaska, was on its way to becoming a bestseller.³⁶

Robert Service traveled by rail to Whitehorse after the Klondike rush had ended. The college dropout, who took a position with the Canadian Bank of Commerce acting on the advice of a biscuit salesman whom he knew from his storekeeping days, was destined to become the bard of the Yukon. He had no money, so he pawned his watch after a string of unsuccessful job searches. For the time being, the bank appeared a miracle. “No sinner ever gazed more longingly through the gates of Paradise,” he wrote.³⁷ The Yukon’s two seasons, “practically only two seasons,” winter and summer, and the magic change from one to another, gave him what he described as “a sense of unreality.”³⁸ Preoccupied with girls at the dances, he went on long “tramps” in the woods, carrying a book of poetry, usually Kipling, ranting “poetic stanzas to chipmunks and porcupines.”³⁹ *The White Horse Star* editor asked the young clerk to write a poem for a recital,⁴⁰

³⁵ Beach, *Personal Exposures*, 30.

³⁶ Abe Ravitz, *Rex Beach* (Boise: Boise State University, 1994), 14.

³⁷ James Mackay, *Robert Service: Vagabond of Verse* (Edinburgh: Mainstream Publishing, 1995), 145-146.

³⁸ Robert Service, *My Adventures in the North: Excerpts from “Ploughman of the Moon”, an Autobiography of Robert Service* (Anchorage: Bard of Alaska, 196_?), 7.

³⁹ Service, *My Adventures in the North*, 21-22.

⁴⁰ Service, *My Adventures in the North*, 19.

and he penned *The Shooting of Dan McGrew* whose opening lines have captivated reading audiences for over a century:

“A bunch of the boys were whooping it up in the Malamute saloon;
The kid that handles the music-box was hitting a jag-time tune;
Back of the bar, in a solo game, sat Dangerous Dan McGrew,
And watching his luck was his light-o’-love, the lady that’s known as Lou.”

The three men who would become literary giants of the gold rush era left their fellow prospectors unimpressed. They did not enjoy special status or earn any privileges. A fellow gold-seeker of Jack London noted simply in his diary: “Went out and cut four oars, and the boys started to make them up. Jack cut out the sails and rigged the boom and mast, and we all sewed on the sail until 12:00 at night.”⁴¹ Nothing about Robert Service’s work as a bank teller suggested that he penned famous verses: “In my strict attention to business I was grim and monosyllabic. Still, in my four years as a teller I handled millions of dollars and never lost a cent.”⁴²

To the missionaries, the young authors acted as promoters of the crude sensuality the Klondike-era proselytizers sought to combat. As Episcopal Archdeacon Hudson Stuck noted, “The roistering drunkenness, the orgies of sensuality, the fevered gambling, these prominent characteristics so much dwelt upon by the story-writers (Jack London and Rex Beach will give the reader all he can desire) were indeed prominent enough. . . .”⁴³ Not only the missionaries, but the publishing industry as well, expressed qualms about the crudeness of some of the subject matter in gold rush literature. Service’s publishers refused his second book on the grounds of coarse language and lack of morality. Furious, the author pitted the earlier publishers against

⁴¹ Fred Thompson, *To the Yukon with Jack London* (Los Angeles: Zamorano Club, 1980), 13.

⁴² Service, *My Adventures in the North*, 41-42.

⁴³ Stuck, *The Alaskan Missions of the Episcopal Church*, 58.

another house, until they relented and “begged. . . to make certain minor changes. . . .”⁴⁴ He agreed, in exchange for a higher royalty. “Thus ended my first fight for freedom of expression,” he wrote.⁴⁵

Seemingly permanently chiseled in literature, the Klondike rush proved to be ephemeral. It produced a host of its own ephemera – advertisement posters, maps, railroad passes, travel guides, invitations, memberships and coupons.⁴⁶ Printed by small publishers and newspapers on red, blue, yellow, lavender and pastel paper, set with a variety of fonts and decorated with photographs and engravings, gold rush ephemera revolved around features impermanent and mobile – trains, steamers, hotels, restaurant meals, impromptu businesses and postal deliveries.

Clarence Andrews’ scrapbook of miscellaneous memorabilia, kept in the Elmer E. Rasmuson Library Alaska and Polar Regions Collections, contains historical souvenirs from Dyea, Skagway, and the trail to Whitehorse beginning from 1899. The ephemera collection opens with a J. H. Brooks canvas advertisement poster from Skagway that pledges to deliver more freight at Bennett or Way Stations for less money than any railroad in Alaska. Another poster announces the Nugget Express 1899-1900 winter tariff from Seattle and Tacoma, Washington, Victoria and Vancouver, B. C., to Dawson and Forty Mile, Y. T. At a time when U.S. household income averaged \$750 a year,⁴⁷ postage for letters to Dawson and Forty Mile cost \$1, and to the Cape Nome District \$4 apiece.

⁴⁴ Service, *My Adventures in the North*, 44.

⁴⁵ Service, *My Adventures in the North*, 45.

⁴⁶ Clarence Andrews Papers. Alaska and Polar Regions Collections, Elmer E. Rasmuson Library, University of Alaska Fairbanks. Box 7. Scrapbook of Miscellaneous Memorabilia, 1898-1942.

⁴⁷ “United States Department of Labor. Bureau of Labor Statistics. Office of Publications & Special Studies. 100 Years of U.S. Consumer Spending: Data for the Nation, New York City, and Boston,” accessed July 31, 2015, <http://www.bls.gov/opub/uscs/home.htm>.

The bulk of the Clarence Andrews scrapbook encompasses travel ephemera, ranging from an Alaska Northern Railway timetable to a Valdez-Fairbanks Stage Line distance table. Issued by the Methodist Episcopal Church in 1911 and featuring an invitation to church services in Seward, the eight-hour Alaska Northern Railway timetable ends grimly with an advertisement, “The preacher is ready to go any time when needed to bury the dead....” The early twentieth century northern transportation companies printed timetables, maps, and travel passes, some of which articulated unusual rules, such as a 1915 White Pass & Yukon disclaimer that limited baggage liability to wearing apparel only. Even the less sophisticated Valdez-Fairbanks Stage Line issued a printed distance table in 1909.

As late as 1916, Lester Bradner, a missionary who traveled through the Klondike and Alaska, complained that newspapers cost twenty-five cents, the lowest coin designated for use.⁴⁸ And yet, gold rush ephemera included mediums of exchange other than money: a ten-dollar trade coupon issued in Dyea; a Dyea Healy & Wilson’s Restaurant coupon for 21 meals; a Henry Rappolt’s Vienna Bakery coupon for one loaf of bread issued in Dyea in 1900.

3.4 Missionary Periodicals at the Time of the Alaska Gold Rushes

Missionaries often organized or participated in issuing newsletters and other publications. During the golden age of the American magazine, newspapers and smaller periodicals blossomed, contributing to cultural life and education in small and remote communities that could not easily access larger presses. In Fort Wrangel, Hall Young edited the first Presbyterian Mission newspaper, *The Glacier*, at the Tlinkit (Tlingit) Training Academy, from 1885 to

⁴⁸ Lester Bradner, *A 1916 Alaskan Diary* ([Saunderstown, R.I.]: Robert Bradner, Helen Bradner Reid, William M. Bradner, Jr., Lawrence H. Bradner, 2008), 30.

1888.⁴⁹ Sheldon Jackson issued *The North Star* in Sitka from 1887 to 1898. It represented a collaborative effort. The Sabbath School of the Boundary Avenue Presbyterian Church, Baltimore donated the press, and the Sitka Industrial School published *The North Star*.⁵⁰ Clarence Thwing began publishing *The Northern Light* at Fort Wrangel in 1893.⁵¹ The same year, reporting the inauguration of the little mission paper to the Secretaries of the Presbyterian Board of Home Missions, Thwing noted, “The work connected with this periodical is a sort of pastime for me; but it enables me to communicate with hundreds of friends and acquaintances – in regard to the work in Alaska – to whom I could not possibly write...”⁵²

The most northerly newspaper in Alaska, published from 1893 to 1902 and edited by W. T. Lopp and H. R. Thornton, began at the American Missionary Association Mission School at Cape Prince of Wales on the Seward Peninsula. Run by teachers and students and copied by a hectograph and hand-set press, *The Eskimo Bulletin* taught writing, printing, typesetting and engraving to Eskimo pupils. *Alaska Newspapers on Microfilm, 1866-1998* reports that Keok and Iyah-yung-uk served as its compositors, and Ad-looat served as compositor and engraver.⁵³ Ad-looat whose letter signatures read as Warren S. Adloot, acted as a mission interpreter, played the church organ, and taught Sunday school.⁵⁴

⁴⁹ Harry Reid, “American Ethos in 19th Century Alaska: The Letters of Rev. Clarence Thwing, M.D. (1892-1895)” (Master’s thesis, Sonoma State University, 1999), 197.; Mary C. Nicolson and Marry Anne Slemmons, *Alaska Newspapers on Microfilm, 1866-1998* (Fairbanks and Juneau: University of Alaska Fairbanks and the Alaska State Library, 1998), 203.

⁵⁰ Nicolson, *Alaska Newspapers on Microfilm*, 169.

⁵¹ *Northern Light* ceased in 1899; Harry Reid, “American Ethos in 19th Century Alaska: The Letters of Rev. Clarence Thwing, M.D. (1892-1895)” (Master’s thesis, Sonoma State University, 1999), 197; Nicolson, *Alaska Newspapers on Microfilm*, 203.

⁵² Reid, “American Ethos,” 134.

⁵³ Nicolson, *Alaska Newspapers on Microfilm*, 41.

⁵⁴ Appointed in 1917 as an assistant teacher at Wales, Adloot joined the school taught entirely by Eskimos. Later he went to Shishmaref, where he worked as an assistant teacher until his death during the influenza pandemic in 1918. See: Raymond L. Hudson, *Family After All: Alaska’s Jesse Lee Home* (Walnut Creek California: Hardscratch Press, 2007), 1:131-134.

In 1906, the St. Matthew's Episcopal Mission in Fairbanks launched the quarterly *Alaskan Churchman* to take the place of letter writing, because writing personal letters to the growing body of mission supporters took too much effort. For its first issue, Deaconess Clara Carter wrote an article about the founding of the Fairbanks St. Matthew's Hospital.⁵⁵ *The Alaskan Churchman* regularly published appeals for boarding school scholarships. In 1908 *Churchman* appeals raised more than half of the scholarships for St. Mark's Mission in Nenana.⁵⁶

Through their small periodicals and presses, Alaska missionaries achieved several objectives. They increased public awareness of mission activities, and offered a new means of attracting donors and raising funds. The small missionary presses encouraged fellow missionaries in literary efforts directed toward proselytizing. Lastly, the missions used the presses as a teaching tool, providing what they viewed as a means of acculturation as well as vocational training in mission schools.

3.5 Periodicals Exchanges, Reading Rooms and Libraries during the Late Nineteenth – Early Twentieth Century

Alaska's remoteness and minimal civil government delayed the arrival of its first public libraries. During this transitional period, reading rooms and church mission libraries, social clubs and individual book lovers' collections took the place of public libraries. For these reasons, the history of public libraries in Alaska begins only with the twentieth century.

At least one public library originated in a missionary reading room. The George C. Thomas Memorial Library that opened in Fairbanks in 1909 began as a reading room in St. Matthew's Episcopal Church. At the time of the Fairbanks gold rush, second only to the Klondike and

⁵⁵ Dorsey, "Episcopal Women Missionaries," 127.

⁵⁶ Dorsey, "Episcopal Women Missionaries" 162-163.

Nome rushes in riches, the city grew to become the largest population center in Alaska. Most of its early inhabitants had moved there from the Klondike.⁵⁷ The small log church, built from exceedingly expensive materials, used its space for a reading room during the weekdays. Hudson Stuck himself worked on rearranging the books on the shelves, and on writing thank you letters to Mayor Barnette and the city council for their help with establishing the room.⁵⁸ Monday through Friday, library users perused reading materials or wrote letters. On Sundays, with a curtain drawn around the chancel, the church opened for religious services. St. Matthew's Church organized regular book drives in Episcopal publications, receiving responses from people all over the United States. According to Stuck, "Fifteen hundred books lined the shelves across the back, a good supply of periodicals was piled upon the tables down the middle, a writing desk and stationery were provided, the pews became benches, and there were few hours of the twenty-four that men might not be found availing themselves of the only place of common resort in the town that was not a liquor shop."⁵⁹ In 1909, a Philadelphia banker and Episcopal Church Domestic and Foreign Mission Society activist George C. Thomas donated money for the construction of a library and the first three years' maintenance. Built the same year from 6-inch logs, the library included a main reading room "finished in a soft shade of pale green" and smaller rooms, "decorated with dainty shades of old rose and yellow." Painted pressed steel "papering" gave "a handsome and lasting lining to the rooms."⁶⁰ In 1942, St. Matthew's Church

⁵⁷ Stuck, *The Alaskan Missions of the Episcopal Church*, 116-117.

⁵⁸ Dorsey, "Episcopal Women Missionaries," 100.

⁵⁹ Stuck, *The Alaskan Missions of the Episcopal Church*, 118.

⁶⁰ Tom Alton, "Turn of a Century: George C. Thomas Library Is 100 Years Old," *Sundays in: Fairbanks Daily News-Miner*, August 2, 2009, E1.

gifted the library to the City of Fairbanks.⁶¹ A few original tin-pressed panels remain on the walls of the library that became a National Historic Landmark in 1978.

During the early twentieth century, Episcopal missionaries launched another type of public outreach – periodicals exchange. They distributed free periodicals obtained through Church Periodical Club magazine drives. The Club’s annual circulation of weeklies and monthlies reached over 20,000, traveling to Alaska and back to other remote corners of the United States. Its periodicals comprised the entire reading matter of the Iditarod stampeders. Food shortages and difficulties with navigation made distributing magazines extremely difficult. On his maneuverable *Pelican*, Hudson Stuck carried hundreds of periodicals while traveling along the waterways of Alaska’s Interior. During Rev. Lumpkin’s leadership in 1915-1919, the Fairbanks mission continued large distribution of missionary publications. When Lester Bradner traveled from Dawson to Fort Yukon in 1916, the *Tanana*’s purser brought magazines stamped “St. Paul’s Reading Room, Chena.” Bradner noted in his diary: “Doubtless we were indebted to some missionary box or else the Church Periodical Club.”⁶²

Libraries were established in Anchorage shortly after the new pioneer town took shape in 1915. In her book, *Looking Back: A Short History of Public Libraries in Anchorage*, Jackie Musgrave describes the early history of libraries in Anchorage.⁶³ In 1917, as soon as permanent buildings replaced tents and dance halls and movie theaters opened, Anchorage community activists decided to open a library. They voted for a library in Anchorage as a service project for Peter Trimble Rowe, Episcopal Bishop of Alaska. Musgrave suggests that several small libraries

⁶¹ In 1968, Fairbanks North Star Borough assumed ownership of the library. The Borough sold the building in 1977, after the construction of Noel Wien Library building. See: Ray Bonnell, *Interior Sketches: Ramblings around Interior Alaska Historic Sites* (Fairbanks: Pingo Press, 2013), 81.

⁶² Bradner, *A 1916 Alaskan Diary*, 40-41.

⁶³ Jackie Musgrave, *Looking Back: A Short History of Public Libraries in Anchorage* (Anchorage: Municipality of Anchorage, 1996).

may have operated in Anchorage at that time, but All Saints Episcopal Church was central to the area's library development.⁶⁴ All Saints Episcopal Church housed the library, and the Rev. E. W. Hughes acted as its first librarian. When the library collection grew too large for its quarters, it moved to the Anchorage Woman's Club (AWC). Run by volunteers, the Anchorage Woman's Club library functioned on a subscription basis.

The Anchorage Public Library Association, formed in 1922, worked towards organizing the Anchorage Public Library, which opened the same year at the back of Bolte's Hardware store with 820 books on its shelves. In 1924, the library moved to the city courthouse, opening a reading room during the hours the court was not in session. In 1937, the newly built Anchorage City Hall housed the library together with the offices of the mayor, city council, police chief, firefighting crew, and three jail cells. Throughout the 1940s and early '50s, the library operated from a temporary steel building dubbed "the Cow Palace." Musgrave writes that "the patrons of that era variously recall the library as a Quonset hut, a Thompson hut, a steel storage building and even an old railroad car."⁶⁵ During the 1950s, the Loussac Foundation, created in 1946 by Anchorage businessman Z. J. Loussac, financed a new library building. The Z. J. Loussac Public Library opened in 1955, drawing a crowd of 1,100 people.

3.6 Collectors of Alaskana and Alaskan Collectors of Rarities

3.6.1 The Challenges of Rare Book Collecting in Alaska

Collectors of early Alaskana faced various difficulties in their efforts to collect, preserve, and house books. During the late nineteenth and early twentieth centuries Alaska was still remote

⁶⁴ Musgrave, *Looking Back*, 5.

⁶⁵ Musgrave, *Looking Back*, 13.

from centers of population. Only a few enthusiasts concerned themselves with unearthing what was perhaps considered a narrow historical topic. In order to appreciate Russian books written before Alaska's purchase by the United States, collectors had to acquaint themselves with at least some foundations of Russian language and history. In addition, fluency in U.S. history and politics provided understanding and appreciation for northern books and materials that were printed in the United States. Only a few could afford the costs of transporting, appropriately storing and housing rarities in the remote territory. Collectors strived desperately to ally themselves with existing public institutions, such as universities and libraries, so that they could ensure the futures of their collections. However, such establishments were in their infancy in Alaska. The early collectors of rarities in Alaska had to combine their efforts with those of philanthropists and territorial politicians, to secure support for facilities and research establishments to accommodate their needs. And yet it was a good time to buy books – many titles were available in multiple copies, while only a few enthusiasts roamed the markets. During the later twentieth century, when the number of incoming rare titles and copies waned, rare books collectors' efforts turned to preservation, restoration, and alternative forms of reproduction, such as microform or digital copies.

3.6.2 The Bancroft Library

Even though the nucleus of the Bancroft Library has existed since the nineteenth century, it belongs among twentieth-century historical libraries for several reasons. Firstly, Bancroft's collecting philosophies diverged from the American collecting barons. Hubert Howe Bancroft (1832-1918) did not accumulate all the materials that he could obtain; rather, he focused on a particular purpose: publishing a comprehensive American history. Secondly, the University of California, Berkeley, acquired the original library in 1905, bringing it under the wings of a

research establishment. Thirdly, the library, which continued to expand throughout the twentieth century, developed contemporary twentieth century features.

Bancroft's successful bookselling and publishing careers that flourished by 1859, allowed him to collect books for his own reference. The Bancroft Library, which began from collected works on the history of Ohio, grew to encompass Bancroft's other interests, including Alaska. James Hart, in the preface to *Some Treasures of The Bancroft Library*, writes, "Within a decade he had gathered 16,000 volumes, yet he had but begun. His area of interest was not only extensive in space – from Central America to Alaska and from the Pacific Ocean to the Rocky Mountains – but in time – from the pre-historic eras of various native Indian races to his own mid-nineteenth century day."⁶⁶

Bancroft's thriving five-story publishing business, powered by a steam-engine and supplied by a well, dedicated its entire top floor to the library of Pacific coast books.⁶⁷ Its 35 by 170 foot room stored a half mile "and more" of shelving along its perimeter.⁶⁸ As a safety measure, however, the library was moved to a new two-story brick building designed to withstand fire. The first-story collection that amounted to 21,000 volumes included 16,000 volumes of voyages and travels, documents, periodicals, legislative papers, legal documents, scrapbooks, almanacs, directories, pamphlets, oversized books, sermons, and miscellanea, as well as five thousand volumes of Pacific state newspapers and a number of maps. The second-story collection accommodated four classes of material: 12,000 printed books, 400 rare books, 1200 volumes of

⁶⁶ Friends of the Bancroft Library, *Some Treasures of The Bancroft Library: Celebrating the Dedication of the Enlarged and Remodeled Library, May 6th, 1973* (Berkeley: Friends of the Bancroft Library, University of California, 1973), 5.

⁶⁷ Hubert Howe Bancroft, *Literary Industries: Chasing a Vanishing West* (Berkeley: Heyday, 2013), 69-70.

⁶⁸ Bancroft, *Literary Industries*, 82.

manuscripts, and 450 works of reference and bibliographies. All library materials included over 35,000 volumes, and continued to grow through later acquisitions.⁶⁹

Bancroft was not only an avid collector – he accumulated printed books and manuscripts, maps and periodicals – but someone who arranged for obtaining copies from private and public archives, and for interviews and testimonies of his contemporaries. Historians view some of these copies and testimonies as controversial, however. Ivan Petroff, Bancroft’s contributor of Alaska materials whom he described as someone who had a remarkable command of English,⁷⁰ claimed to unearth *The Daily Journal of Reverend Father Juvenal*, a document that anthropologist Lydia Black has condemned as a fake.⁷¹ The colorful career of this army deserter, released from jail because of a dire need for a translator, showed enough inconsistencies for historian Richard Pierce to name him a composing room Munchausen.⁷² Yet, as Richard Pierce wrote, Petroff’s “positive contributions, particularly his work on the 1880 census, outweigh his peccadillos.” Throughout the twentieth century, the Bancroft Library grew from 40,000 volumes in 1905 to 250,000 volumes in 1973. At present, the Friends of the Bancroft Library consists of one thousand people who are dedicated to supporting and developing the library collection on the Berkeley campus.⁷³

⁶⁹ Bancroft, *Literary Industries*, 84-86.

⁷⁰ Hubert Howe Bancroft, *The Works of Hubert Howe Bancroft* (San Francisco: A. L. Bancroft & Company, 1882-90), 39:270.

⁷¹ Lydia Black, “‘The Daily Journal of Reverend Father Juvenal’: A Cautionary Tale,” *Ethnohistory* 28, no. 1 (Winter 1981): 35-58.

⁷² Richard A. Pierce, “New Light on Ivan Petroff, Historian of Alaska,” *The Pacific Northwest Quarterly* 59, no. 1 (Jan. 1968): 10.

⁷³ “The Friends of the Bancroft Library,” accessed July 31, 2015, <http://bancroft.berkeley.edu/friends/>.

3.6.3 The George Davidson Library

Born in Nottingham, England, in 1825, George Davidson moved to Philadelphia with his parents in 1832. Graduating from Central High School at the age of twenty, he began his work for the U.S. Survey under the patronage of his former school principal and later University of Pennsylvania professor of chemistry and natural philosophy, Alexander Dallas Bache. By 1868, he was in charge of the Western Division of the U.S. Coast Survey. A member of thirty-two learned societies and academies, he met or corresponded with prominent explorers of his time.⁷⁴

In 1867, Davidson charted Alaskan waters with the U.S. Coast Survey, selecting a site for a customs house, lighthouses and revenue stations, and conducting an assessment of the commercial resources of the territory. He relied heavily upon Russian surveys and records, as well as on information provided by Indian chiefs.⁷⁵ Davidson influenced the Alaska purchase with his report and testimony before the finance committees of the U.S. Senate and House of Representatives. Put in charge of the San Francisco sub office in 1867, with Alaska under his jurisdiction, he requested additional funding from the U.S. Congress for more work in Alaska, to no avail. Meanwhile, this geographer, geodesist and surveyor compiled *Coast Pilot of Alaska, from Southern Boundary to Cook's Inlet*,⁷⁶ collating and examining geographic names and analyzing the records of authorities such as Müller, Lisiansky, Kruzenstern, Kotzebue, Wrangel, Veniaminov, and Teben'kov, along with the Annals of the Observatory at Sitka, and Russian-American Company manuscript maps and oral communications from RAC navigators.⁷⁷

⁷⁴ George W. Dickie, Ralph Harrison and Samuel Christy, "George Davidson. Biographical Sketch," in *Proceedings of the California Academy of Sciences* (San Francisco, 1914), 12.

⁷⁵ Oscar Lewis, *George Davidson: Pioneer West Coast Scientist* (Berkeley: University of California Press, 1954), 43.

⁷⁶ George Davidson, *Pacific Coast Pilot of Alaska, (First Part), from Southern Boundary to Cook's Inlet* (Washington: Government Printing Office, 1869).

⁷⁷ Lewis, *George Davidson*, 53.

In 1886, Davidson published *An Examination of Some of the Early Voyages of Discovery and Exploration on the Northwest Coast of America from 1593 to 1603. The Tracks and Landfalls of Bering and Chirikof on the Northwest Coast of America* appeared in 1901.⁷⁸ Accumulating an outstanding library with books on pioneer navigators bought from rare book dealers in the United States and Europe, Davidson became known as a collector with all sorts of geographic knowledge. Robert Louis Stevenson, when in San Francisco on his way to the South Seas, borrowed several of Davidson's books. The library's scientific and historical books now reside in the Bancroft Library as well as in the California Academy of Sciences.⁷⁹ The Rasmuson Library houses a George Davidson collection of maps, charts, and miscellaneous tracings and drawings.⁸⁰ Davidson's maps include works authored by Yurii Lisianskiy, Mikhail Teben'kov and Gavriil Sarychev, as well as other early Alaska exploration maps. Many of these items, signed and annotated by the collector, make the collection invaluable to Alaska historians.

3.6.4 The James Wickersham Library

Various Alaska officials, both before and after the Alaska purchase, collected books and compiled bibliographies. James Wickersham (Fig. 3.2), Alaska judge and Alaska's Territorial Representative in the U.S. Congress, received a grant of \$5,000 from the Territory of Alaska for printing and binding *A Bibliography of Alaskan Literature, 1724-1924* for the Alaska Agricultural College and School of Mines. It was to be kept in the College library, exchanged, or sold to benefit the library fund.⁸¹ The 10,380-item bibliography that took Wickersham sixteen

⁷⁸ Lewis, *George Davidson*, 108-109.

⁷⁹ Lewis, *George Davidson*, 125-126.

⁸⁰ *The Alaska Collection: The Most Significant Collection of Basic Works on the Early History of Alaska, Including Some Unique Items and Many of Great Rarity* (San Francisco: John Howell – Books, [197-?]), v. 3, item 323.

⁸¹ Charles Bunnell, Foreword to *A Bibliography of Alaskan Literature, 1724-1924* by James Wickersham (Cordova, Alaska: Cordova Daily Times Print, 1927).

years to collect and two years to classify was printed by Cordova Daily Times Print in Seattle⁸² in 1927.

In order to accomplish the time-consuming task of compiling *A Bibliography of Alaskan Literature*, Wickersham relied on Hugh A. Morrison, Library of Congress assistant librarian, and George A. Jeffery and Harry E. Morton, two personal assistants who gathered Alaskan materials, arranged records, and contributed to work on the bibliography's manuscript and index. Henry W. Elliott and Richard H. Geoghegan provided a search for Russian titles and their translation, as well as other services.⁸³ When the first volume of *Miscellaneous Publications of the Alaska Agricultural College and School of Mines*⁸⁴ appeared in print, it bore a dedication to Wickersham's wife Deborah Susan Wickersham. In spite of the tremendous amount of work invested in compiling it, the first Alaska Agricultural College and School of Mines publication did not sell well. According to the College President Charles Bunnell, only 132 volumes out of 1,200 that arrived had been sold or exchanged by January 1931.⁸⁵

Wickersham's activities as a bibliophile involved not only compiling the Alaskan bibliography, but another, perhaps even more significant task of gathering a collection that by 1924 had grown to 10,380 titles in English, Russian, French, Japanese, German, and Spanish.⁸⁶ The rare items included one of his favorite volumes, Kirill Khlebnikov's book on Alexander Andreevich Baranov, *Жизнеописание Александра Андреевича Баранова, главного правителя*

⁸² Evangeline Atwood, *Frontier Politics: Alaska's James Wickersham* (Portland: Binford & Mort, 1979), 393.

⁸³ James Wickersham, *A Bibliography of Alaskan Literature, 1724-1924* (Cordova, Alaska: Cordova Daily Times Print, 1927): viii-ix; for Geoghegan's bibliography, see: Richard Henry Geoghegan, *Alaska Native Language Translations (MS 104) of Richard H. Geoghegan* (Juneau: Alaska Historical Library, 1986).

⁸⁴ Mary Pat Wyatt and Penny Bauder, *The Wickersham State Historic Site: Master Interpretive Plan* (Anchorage: Alaska State Office of History and Archaeology, 2008), 17.

⁸⁵ William R. Cashen, *Farthest North College President* (Fairbanks: University of Alaska Press, 1972), 225.

⁸⁶ Atwood, *Frontier Politics*, 387.

российских колоний в Америке.⁸⁷ The growing library moved to Tacoma, Washington, and to Juneau. Portions of the bulging collection may have been sold during the later years of the collector's life. In 1941, the Territory of Alaska purchased the Wickersham library. In 1961, the Alaska Historical Library and Museum in Sitka accepted the collection consisting of 6,500 items including rare books, newspapers, and miscellanea. Wickersham's Alaskan books moved to the Alaska State Library together with the Historical Library in 1966.⁸⁸ They are now held by the Alaska State Library Historical Division.⁸⁹ Apparently, a long-standing feud between Bunnell and Wickersham, the two judges, political rivals, and education advocates, resulted in Wickersham's library not being housed where it seemingly belonged, at the University of Alaska. Had the two rivals struck an agreement, the Rasmuson Library at the University of Alaska would be enriched by the Alaskan collection that Wickersham described in his bibliographic guide. Today, copies of Wickersham's bibliography reside in the Rasmuson Library rare materials, the open public access area (including one signed with U. S. Senator E. L. Bartlett's name), and with the reference materials.

3.6.5 The Clarence L. Andrews Library

Less prominent officials and authors collected libraries as well, although their collections were not as extensive. Clarence L. Andrews (Fig. 3.3), an agent of the U.S. Treasury in Sitka, Skagway, and Eagle, began working in Alaska in 1898. He arrived for what turned out to be an unsuccessful attempt to climb Mt. St. Elias with the Duke of Abruzzi. This avid photographer

⁸⁷ Atwood, *Frontier Politics*, 389.

⁸⁸ Kathryn H. Shelton, "The Future of the Past: The Alaska Historical Library," in: *Arts and Architecture in Alaska's Past* (Sitka: Alaska Historical Society, 1996), 131-132.

⁸⁹ Mary Pat Wyatt et al., *The Wickersham State Historic Site: Master Interpretive Plan* (Anchorage: Alaska State Office of History and Archaeology, 2008), 29.



Figure 3.2: President and Judge – Dr. Charles E. Bunnell (left) and Judge James Wickersham on the University campus in 1934. Historical Photo Collection, Accession Number UAF-1964-94-35, cropped image, Alaska and Polar Regions Collections & Archives, Rasmuson Library, University of Alaska Fairbanks.

collected books, pamphlets, documents, bulletins and newspapers about Alaska, including rare items. He wrote books about Alaska and took interest in Alaska history, from the early fur trade to the late nineteenth century. The bibliophile's books in the Russian language included original nineteenth-century editions of travel histories by Vasilii Berkh, Gavril Davydov, and Andrei Lazarev.⁹⁰ He sold his personal library of about 1900 volumes⁹¹ to the Sitka Library Association in the 1940s.⁹² It was moved to the Sheldon Jackson Library in Sitka in 1966, and then donated to Sheldon Jackson College in the same city in 1973.⁹³

3.6.6 Valerian Lada-Mocarski Library

The author of *Bibliography of Books on Alaska Published before 1868*, Valerian Lada-Mocarski (1898-1971), also collected rare books on Alaska. The Russian emigrant's career in international banking brought him "within reach of the antiquarian book markets not only of this country but also of Europe,"⁹⁴ wrote Archibald Hanna, Yale University Library curator. Lada-Mocarski's life-long interest in collecting bibliographic rarities resulted in an extensive personal collection, which formed the basis for his 161-item bibliography.

Lada-Mocarski's interest was so deep that he enrolled in Columbia University's Library School⁹⁵ in the 1950s to learn how to catalog his books in "a thoroughly professional manner."⁹⁶ The enthusiast's success as a rare books collector and as a bibliographer owed, in part, to his

⁹⁰ Sheldon Jackson College, *Clarence Leroy Andrews Books and Papers in the Sheldon Jackson Archives and Manuscript Collection, Sheldon Jackson College, Sitka, Alaska* (Sitka: Sheldon Jackson College, 1984), 1, 3.

⁹¹ Evelyn K. Bonner, introduction to *Clarence Leroy Andrews Books and Papers in the Sheldon Jackson Archives and Manuscript Collection, Sheldon Jackson College, Sitka, Alaska* (Sitka: Sheldon Jackson College, 1984).

⁹² Nicolette Ann Bromberg, "Clarence Leroy Andrews and Alaska," *Alaska Journal* 6, no. 2 (Spring 1976): 77.

⁹³ Bonner, introduction to *Clarence Leroy Andrews Books and Papers*.

⁹⁴ Archibald Hanna, introduction to *A Bibliography of Books on Alaska Published before 1868* by Valerian Lada-Mocarski (New Haven: Yale University Press, 1969), 1.

⁹⁵ Patricia Polansky, "Pacific Rim Librarianship: Collectors of Russian Materials on the Far East," *Indiana Slavic Studies* 16 (Jan. 2006): 168.

⁹⁶ Hanna, Introduction, 2.

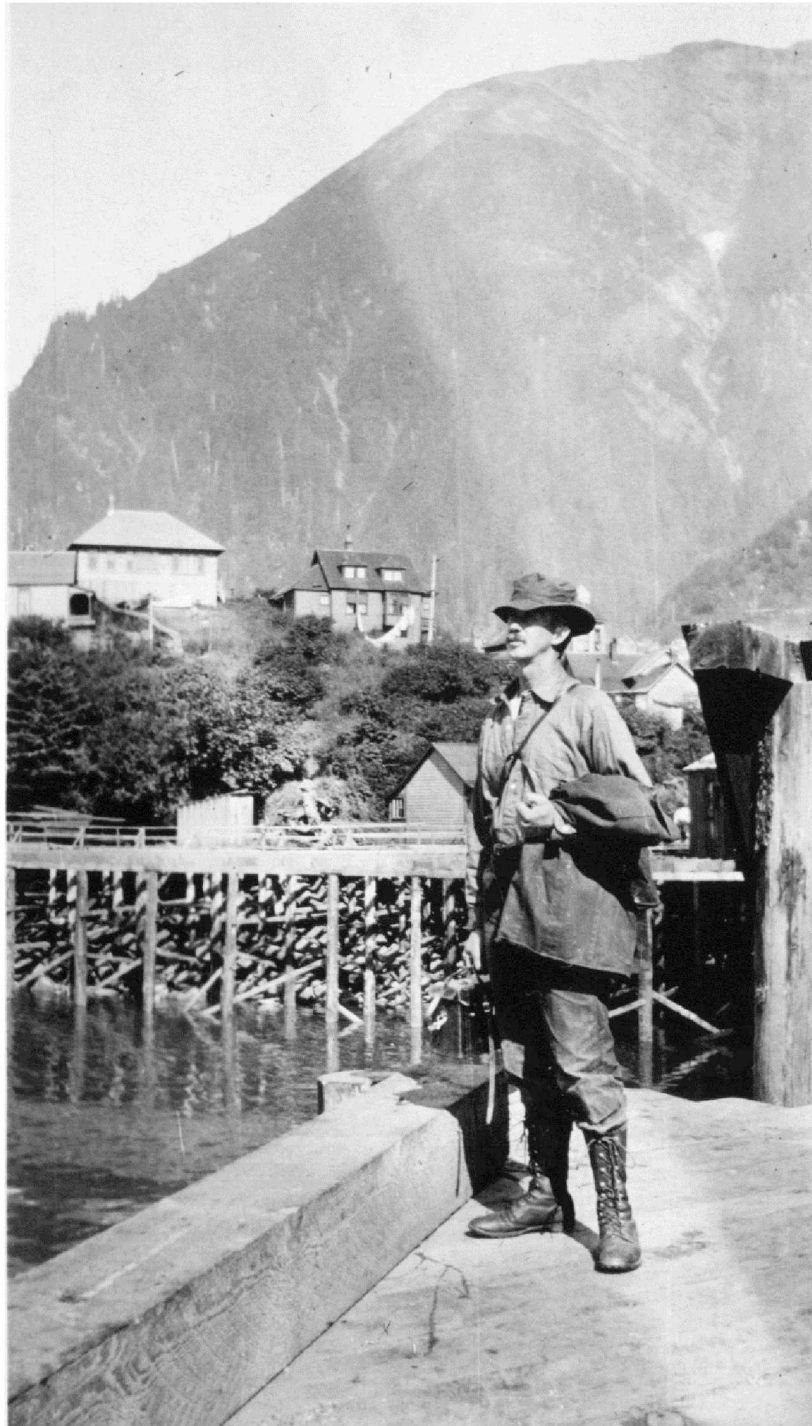


Figure 3.3: Clarence Leroy Andrews in Juneau, Alaska. Getting ready for a trip. Vertical File Photograph Collection – Individuals, Accession Number UAF-1972-154-195, Alaska and Polar Regions & Archives, Rasmuson Library, University of Alaska Fairbanks.

competency in the Russian language. Most of the early histories of California and the Pacific Northwest were written either in English or Spanish, but a large number of the works dealing with the history of Alaska appeared in Russian.⁹⁷ When his *Bibliography of Books on Alaska* was published by the Yale University Press in 1969, Lada-Mocarski served as an adviser to the Russian Collection, Yale University Library.

Lada-Mocarski's collection was seemingly destined for Yale. Instead, it found its way into the antiquarian market. Elmer Rasmuson, president of the National Bank of Alaska, acquired a number of volumes and donated them to the Elmer E. Rasmuson Library, in the 1980s.⁹⁸ At that time, a secured climate-controlled vault was built to accommodate historical collections. Elmer Rasmuson set a goal of gathering all the items from Lada-Mocarski's bibliography, and the Rasmuson Library completed this task before his death in 2000, although some items were copies. The collection, which was built around books that Yale did not have, complemented rather than duplicated Yale's holdings.⁹⁹ Highlights include the original first editions of books by Vasilii Berkh, Vasilii Golovnin, Kiril Khlebnikov, and Stepan Krasheninnikov.

3.6.7 Women in Book Collecting: Laura K. Lada-Mocarski

Laura K. "Polly" Lada-Mocarski (1902-1997), Valerian Lada-Mocarski's wife, shared in the collector's love of books. In order to learn how to preserve and repair antiquarian books, she educated herself in bookbinding at the State Academy of Graphic Arts in Leipzig.¹⁰⁰ While traveling in Europe, she acquired additional bookbinding and conservation skills from specialists

⁹⁷ Hanna, Introduction, 1.

⁹⁸ Marvin Falk, personal communication; Phyllis Demuth Movius, "History Comes Alive," *Heartland* in: *Fairbanks Daily News-Miner*, July 3, 1993, H3-H13.

⁹⁹ Falk, personal communication.

¹⁰⁰ Mindell Dubansky, "Obituary: Laura K. 'Polly' Lada-Mocarski, 1902-1997," *Guild of Book Workers Newsletter* 115 (December 1997).

in the field. She became a bookbinding enthusiast and a fundraiser who taught bookbinding to Yale's Graphic Arts Department graphic design students.¹⁰¹ She invented the PolyCase, a rare books boxlike plastic exhibition case.¹⁰² According to Marvin Falk, who became the Rasmuson Library rare books curator in 1982, a number of Valerian Lada-Mocarski collection books were bound, or had slip cases crafted, by Laura Lada-Mocarski.¹⁰³

3.7 Conclusion

Books, literacy, and libraries in Alaska experienced periods of awakening, hibernation and revival during the nineteenth and early twentieth centuries. Russian American book culture, which peaked just before Alaska's purchase by the United States, was remarkably vital, owing to the Russian Orthodox Church's and the Russian-American Company's interest in educating Alaska Native peoples and their interest in literature itself. However, as historical cultural centers shifted because of new economic pursuits after Alaska's purchase by the United States, the earlier literary culture in these centers waned.

American officials and missionaries sought to educate Alaska Native peoples to prepare them for U.S. citizenship. The soldiers and gold seekers who arrived in Alaska brought their own books and personal libraries. All these sectors maintained interest in literacy and literature, devoting a portion of their time to reading and writing. Early American educators and book lovers encountered tremendous difficulties in bringing literary resources to Alaska due to its remoteness, lack of infrastructure, extreme weather conditions and lack of economic development. The unpredictability of the gold rush era brought additional challenges because of

¹⁰¹ Dubansky, "Obituary: Laura K. 'Polly' Lada-Mocarski."

¹⁰² "Yale University Library finding aid database, guide to the Lada-Mocarski (Laura K. and Valerian) Papers GEN MSS 616," accessed July 31, 2015, <http://drs.library.yale.edu/fedoragsearch/rest/>.

¹⁰³ Falk, personal communication.

the boom-bust nature of Alaska communities. Nevertheless, periodicals exchanges, small presses and early missionary libraries developed throughout Alaska. During the early twentieth century, the first public libraries, some of which sprouted from missionary collections, opened to the public free of charge. In the Arctic and the North, libraries, northern collections, and individual books converged with their audiences who, throughout the twentieth century, developed and sustained appreciation for literature and rarities that depicted their everyday realities. Throughout this historical era, books and ephemera arrived over the prospecting routes, via costly mail services, on steamboats, trains and coaches. Many of these have found their final destinations in collections of Alaskana.

Chapter 4 Rare Books as Historical Objects, Elmer E. Rasmuson Library Rare Books Collection

4.1 History of the Elmer E. Rasmuson Library and Its Rare Books Collection

The Elmer E. Rasmuson Library rare books collection began as a part of the library at the Alaska Agricultural College and School of Mines (University of Alaska). Charles Bunnell, the first University president, who served from 1921 to 1949, wrote solicitation letters to potential donors asking for books. W. F. Thompson, *Fairbanks Daily News-Miner* editor, made the first donation of ten volumes of *The Library of Original Sources*.¹ *The Library* volumes, bound in black and marked with W. F. Thompson's book plates, still reside in the Rasmuson Library's public access area (Fig. 4.1). In Washington, D.C., Bunnell obtained books from several senators, and he received 250 government publications from Alaska Delegate Dan Sutherland.² The early gifts included Woodrow Wilson's *History of the American People* inscribed with a note, "To the Alaska Agricultural College and School of Mines, with the best wishes of Woodrow Wilson 1922."³ Various government agencies, such as the U.S. Coast and Geodetic Survey, U.S. Geological Survey, and Alaska Road Commission, sent their publications. The University of Washington donated duplications within its holdings, including Bancroft's *History of the United States*. The Alaska Historical Association in Juneau responded to Bunnell's solicitation with its duplicate books and geological bulletins.⁴ The Hudson Stuck Memorial

¹ William R. Cashen, *Farthest North College President* (Fairbanks: University of Alaska Press, 1972), 139-140; Oliver J. Thatcher, ed., *The Library of Original Sources: Ideas that Have Influenced Civilization, in the Original Documents, Translated* (Milwaukee: University Research Extension Co., 1915).

² Senator Jones of Washington, Senator Sterling of South Dakota, and Senator Nelson of Minnesota.

³ Cashen, *Farthest North College President*, 141; Woodrow Wilson, *A History of the American People* (New York: Harper & Brothers, 1918). EERL call number is A0335 RARE V.1.

⁴ Dr. Charles E. Bunnell Papers, Alaska and Polar Regions Collections, Elmer E. Rasmuson Library, University of Alaska Fairbanks. See: folders 205-212 (Library Acquisitions) in box 11 (Correspondence 1922/56, Lee – M. General).

THE
LIBRARY of ORIGINAL
SOURCES

IDEAS THAT HAVE INFLUENCED
CIVILIZATION, IN THE ORIGINAL DOCUMENTS,
TRANSLATED

EDITOR IN CHIEF DR. OLIVER J. THATCHER
FORMERLY OF UNIVERSITY OF CHICAGO

VOLUME I
THE ANCIENT WORLD



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~~PROPERTY OF~~
~~The Alaska Agricultural College~~
~~and School of Mines~~

UNIVERSITY RESEARCH EXTENSION CO.
MILWAUKEE, WISCONSIN

7

THE ELMER E. RASMUSON LIBRARY
UNIVERSITY OF ALASKA

Figure 4.1: The first donation to the Alaska Agricultural College and School of Mines Library made by W. F. Thompson, *Fairbanks Daily News-Miner* editor.

Hospital in Fort Yukon mailed a few of Archdeacon Hudson Stuck's books found in storage.⁵ In spite of his early success, however, Bunnell did not secure large collections of rare Alaskanana.⁶

In 1922, according to the *Alaska Agricultural College and School of Mines Bulletin*, the library location was on the first floor of the Main College Building.⁷ When LaVerne Borell, Bunnell's secretary and de facto librarian, arrived at the Alaska Agricultural College in 1922, she found books piled outside the library-designated two rooms of the Main Building, and no library shelving or furniture anywhere in sight.⁸ The next year, the library held 3,500 volumes, 3,400 pamphlets and bulletins, and sixty-five periodicals and magazines. Designated as a required depository for government publications, the library received selected documents, and Alaska publishers submitted nearly all papers published in Alaska.⁹ By 1925, equipped with shelves and provided with reading areas, the library held at least five thousand volumes.

"More than five thousand volumes stand on the shelves of the College library guarding beneath covers of red or blue or green the 'wisdom dark or clear' of many men, many minds," wrote Leslie Marchand, Alaska Agricultural College Professor of English and French,¹⁰ in 1925 (Fig. 4.2). "How quietly the knowledge of the world and the thoughts of men rest in the bosom of a library, the peace of calm and mellowed wisdom standing side by side with shouting

⁵ Hudson Stuck Memorial Hospital (Fort Yukon, Alaska) to Dr. Charles E. Bunnell, Sept. 4, 1922. Dr. Charles E. Bunnell Papers, Alaska and Polar Regions Collections, Elmer E. Rasmuson Library, University of Alaska Fairbanks. See: folder 207 in box 11 (Correspondence 1922/56, Lee – M. General).

⁶ The bulk of Hudson Stuck's books went to his *alma mater*, the University of the South in Sewanee, Tennessee; Hudson Stuck Memorial Hospital (Fort Yukon, Alaska) to Dr. Charles E. Bunnell, July 13, 1922. Dr. Charles E. Bunnell Papers, Alaska and Polar Regions Collections, Elmer E. Rasmuson Library, University of Alaska Fairbanks. See: folder 206 in box 11 (Correspondence 1922/56, Lee – M. General).

⁷ Alaska Agricultural College and School of Mines, *Bulletin* (College: Tanana Pub. Co., 1922), 11.

⁸ Terrence Cole, *The Cornerstone on College Hill: An Illustrated History of the University of Alaska Fairbanks* (Fairbanks: University of Alaska Press, 1994), 39.

⁹ Alaska Agricultural College and School of Mines, *Catalogue* no. 1 (College: Alaska Agricultural College and School of Mines, 1923), 8.

¹⁰ "Additions to the Faculty," *Farthest-North Collegian* 2, no. 1 (Feb. 1924): 3.



Figure 4.2: Photo used in Leslie A. Marchand's article, "Among the Five Thousand." Alaska Agricultural College and School of Mines Library, 1923. Alta Herzer and Robert or John McCombe. Librarian LaVerne Borell at end of table. University of Alaska, General File. Vertical File – University of Alaska – Buildings, Accession Number 72-17, Alaska and Polar Regions Collections & Archives, Rasmuson Library, University of Alaska Fairbanks.

enthusiasm and delectable adventure. But, like men, books have a character and an individuality that is displayed in dress and visible form.”¹¹

In his comprehensive essay, “Among the Five Thousand,” Marchand described as many as fifty-seven book titles, from *Twenty-Four Little French Dinners* to Galsworthy’s *Forsyte Saga*.¹² This 1925 *Farthest-North Collegian* essay, structured as a tour, permits a historical reconstruction of the earliest College library. Most titles and authors listed by Marchand remain in the Rasmuson Library today.¹³

In 1935, the same year the Alaska Agricultural College became the University of Alaska, the books moved to a new library on top of the college’s one-story gymnasium (Fig. 4.3). By the 1940s, Dr. Bunnell needed a locked Alaskan room to protect the most valuable volumes. In 1944, the University built three temporary offices, two of which constituted storage for older Alaskan materials.¹⁴ *The Farthest-North Collegian*, an early college publication, lauded the growth of the university library in a 1944 article, “The library has moved from the old Main Building into new quarters covering the entire top floor of the gymnasium and the five thousand volumes of June, 1925, have grown to the twenty three thousand of November, 1944.”¹⁵

Meanwhile, donations continued to arrive. In 1929, Mrs. Alfred H. Brooks, wife of the USGS geologist who spent many years in Alaska, donated his library to the Alaska Agricultural College and School of Mines. This was the first substantial donation. The Brooks Library, the arrival of which President Bunnell announced during the 1929 commencement ceremony, consisted of

¹¹ Leslie A. Marchand, “Among the Five Thousand,” *Farthest-North Collegian* 3, no. 3 (June, 1925): 20.

¹² Marchand, “Among the Five Thousand,” 20-22.

¹³ See appendix C for Marchand’s article; see appendix D for Alaska Agricultural College and School of Mines library books listed by Leslie Marchand;

¹⁴ “Collegians Filled with Rare Books,” *Farthest-North Collegian* 23, no. 2 (Nov. 1944): 8

¹⁵ “Collegians Filled with Rare Books,” 8.



Figure 4.3: University of Alaska Library, 2nd floor Gym. The library was located in this building from 1935 to 1959-1960. Charles E. Bunnell Family Papers, Accession Number UAF-1958-1026-3023, cropped image, Alaska and Polar Regions Collections & Archives, Rasmuson Library, University of Alaska Fairbanks.

2,250 volumes, 4,000 pamphlets, and a number of maps, and amounted to over \$6,000 in value.¹⁶

The donor's request for a new fire-proof library to house this collection gave a new impetus to the library.¹⁷ Books from the Brooks Library that reside inside the Elmer E. Rasmuson Library, such as Capps' and Johnson's *The Ellamar District, Alaska* with a preface written by Brooks, can be identified by their University of Alaska Library Brooks Collection bookplates.¹⁸

In 1936-1937, the closing Sitka Agricultural Experiment Station sent its collection of over 1,500 volumes, assembled from its beginning to 1930.¹⁹ The 1944-1945 *University Catalogue* lists the Frederick Mears collection of over three hundred engineering and military books.²⁰ A 1949 issue of *Farthest-North Collegian* featured President Charles Bunnell thanking Byron Gillam for "presenting the University of Alaska with a collection of 63 rare documents and books all dealing with the early history of the Territory." The collection included reports and a U.S. Senate document from the time of Alaska's purchase, the first agricultural report on Alaska issued in 1869, the correspondence of Capt. L. A. Beardslee, federal authority in Alaska for several years after the purchase, and eighteen copies of *Harper's Weekly* on the early days of the Klondike.²¹

¹⁶ William R. Cashen, *Farthest North College President* (Fairbanks: University of Alaska Fairbanks, 1972), 204.

¹⁷ Alaska Agricultural College and School of Mines, *Catalogue* no. 7 (College: Alaska Agricultural College and School of Mines, 1929), 12.

¹⁸ S. R. Capps and B. L. Johnson, *The Ellamar District, Alaska* (Washington, D.C.: Government Printing Office, 1915).

¹⁹ University of Alaska, *University of Alaska Bulletin: General Catalogue 1937-1938* (College: University of Alaska, 1937), 12-13.

²⁰ University of Alaska, *University of Alaska Bulletin: General Catalogue 1944-1945* (College: University of Alaska, 1944), 11.

²¹ "Rare Collection Being Given to Dr. Bunnell," *Farthest-North Collegian* 29 (27), no. 10 (11) (Aug. 1949): 8.

In 1951, D. E. Skinner, son of Gilbert W. Skinner (president of the Alaska Steamship Company and the owner of the Erskine²² collection), offered another valuable donation.²³ The Skinner collection that arrived at the University of Alaska library in 1951²⁴ served as the Alaskana nucleus with its 3,600 items.²⁵ Books that belonged to the Skinner collection bear the abbreviation for Skinner, SKNR, in their call numbers. According to Marvin Falk, by 1963, the University of Alaska library held 78,000 volumes in all fields.²⁶ The *University of Alaska Bulletin* that counted only hard-cover books provided a more conservative number of 50,000 volumes in 1961 (Fig. 4.4).

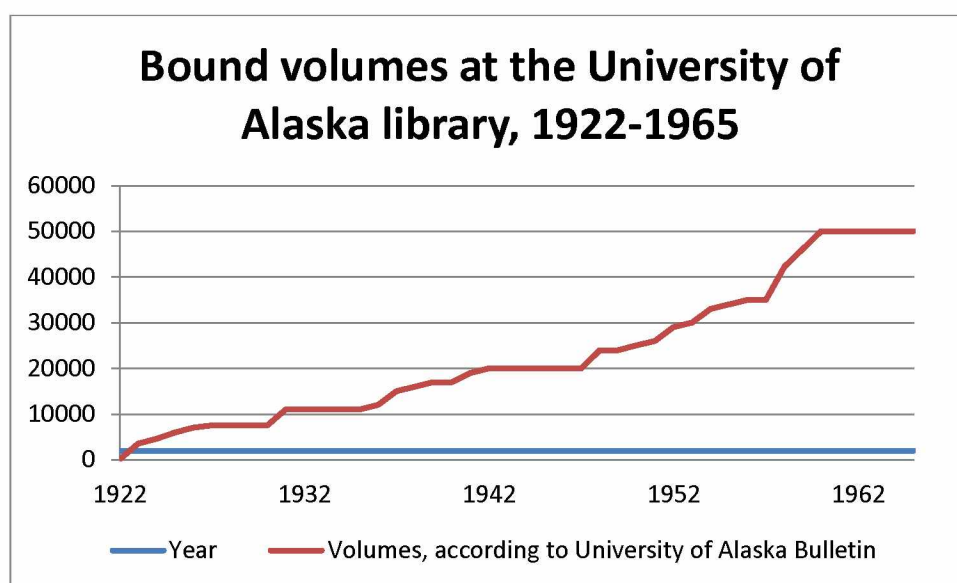


Figure 4.4: Bound volumes at the University of Alaska library, 1922-1965, according to the *University of Alaska Bulletin*.

²² The Erskine collection belonged to Wilbur Julian Erskine who gathered Alaska Commercial Company records and other early Alaskana (see: Alaska and Polar Regions Collections & Archives, the Wilson Fiske Erskine Papers). Wilbur J. Erskine began his business career as a purser for the Alaska Commercial Company's steamship *Portland*. He purchased his own station in Kodiak in 1913, turned it into a prosperous mercantile company, and maintained it until his death in 1948.

²³ Marvin W. Falk, "The Alaska and Polar Regions Collection at the Elmer E. Rasmuson Library," *Alaska Journal* 9, no. 1 (Winter 1979): 66.

²⁴ Falk, "The Alaska and Polar Regions Collection," 66.

²⁵ "The University of Alaska, Fairbanks – 'America's Farthest North Major University,'" *Summer Sessions 1976, University of Alaska Fairbanks in Fairbanks Daily News-Miner* (May 22, 1976): 13; "UA Arctic Bibliography One of Best," *Week-ender in Fairbanks Daily News-Miner* (Apr. 2, 1977): B11.

²⁶ Falk, "The Alaska and Polar Regions Collection," 66.

The bulging library collections required additional space, again and again. In 1959-1960, the University of Alaska Library moved into the Bunnell Building (Fig. 4.5).²⁷ It became more scholastic, offering 1,500 periodical subscriptions, Russian-American Company microfilms, an enlarged government documents repository, and interlibrary loan services.²⁸ By the mid-1960s, the overcrowded library could no longer accommodate its government documents and stored them off-site.²⁹ In 1965, librarians Paul McCarthy and Ted Ryberg established the archives in one of the Bunnell Building's rooms.³⁰

In 1970, a new University of Alaska library building, dedicated to Elmer E. Rasmuson, a prominent Alaskan philanthropist and banker, opened with 219,000 volumes on its shelves.³¹ Elmer Edwin Rasmuson, a multi-faceted personality, chaired the National Bank of Alaska (NBA), participated in politics, charities and various forms of public service, and had been a member of the University of Alaska Board of Regents for nineteen years. Born in Yakutat in 1909 to the Swedish immigrants and missionaries Edward Anton and Jenny Olson Rasmuson, he attended public schools in Juneau and Skagway. In 1930, Elmer E. Rasmuson graduated from Harvard University magna cum laude.³² He believed that every community must sustain top-notch libraries and museums. "My most prized lifetime recognition," he wrote in his memoir

²⁷ University of Alaska, *Financial Statement: Comptroller's Report for Fiscal Year Ending June 30, 1960* (College: University of Alaska, 1960), 15; University of Alaska, *Financial Statement: Comptroller's Report for Fiscal Year Ending June 30, 1961* (College: University of Alaska, 1961), 17.

²⁸ University of Alaska, *Catalog: University of Alaska, 1965-1966* (College: University of Alaska, 1965), 27.

²⁹ Terrence Cole, *The Cornerstone on College Hill: An Illustrated History of the University of Alaska Fairbanks* (Fairbanks: University of Alaska Press, 1994), 219.

³⁰ "Library Celebrates 50th Anniversary of Archives," *Cornerstone* (June 24, 2015), accessed September 29, 2015, <http://news.uaf.edu/library-celebrates-50th-anniversary-archives/>.

³¹ "University of Alaska/Elmer E. Rasmuson Library," accessed July 31, 2015, <http://www.alaska.edu/uajourney/labs-libraries-etc/rasmuson-library/>.

³² Evangeline Atwood, "Elmer Edwin Rasmuson," in *Brief Profiles of the First Sixty-Two Members of the University of Alaska Board of Regents, 1917-1973* (Anchorage: 1976). Pages are not numbered.



Figure 4.5: Bunnell Building, University of Alaska, Fairbanks, ca. 1960-1971. The library moved to this building in 1959-1960, and remained there until 1970. James Edwin Morrow Photographs, Accession Number UAF-1977-59-111, cropped image, Alaska and Polar Regions Collections & Archives, Rasmuson Library, University of Alaska Fairbanks.

published in 2000, “is that my name is on the building which houses the main library at the University of Alaska in Fairbanks.”³³ The library comprised one portion of an expansive new Fine Arts Complex. University of Alaska historian Terrence Cole writes, “Completed in 1970 at a total cost of nearly eleven million dollars, this complex of four buildings – including the library, a music building, an art building, and a theatre building – totaled more than a quarter of a million square feet. The new five-floor library... could hold two acres of books.”³⁴

In 1981, Elmer Rasmuson and the National Bank of Alaska donated the first great collection of rare books and maps to the Rasmuson Library. The NBA rare books collection became the core of the Elmer E. Rasmuson Library rare books collection.³⁵ This \$250,000 contribution of rare books³⁶ led to construction of the library’s rare books vault in the 1980s. The donation that consisted of 430 items, many one-of-a-kind,³⁷ included the first edition of Sarychev’s *Atlas of the Northern Part of the Pacific Ocean*, printed in St. Petersburg, Russia, in 1826,³⁸ as well as other Russian-language materials from before Alaska’s purchase. The collection originated in the personal libraries of Valerian Lada-Mocarski and George Davidson. The George Davidson

³³ Terrence Cole, *Banking on Alaska: The Story of The National Bank of Alaska* (Anchorage: National Bank of Alaska, 2000), 2:105.

³⁴ Terrence Cole, *The Cornerstone on College Hill: An Illustrated History of the University of Alaska Fairbanks* (Fairbanks: University of Alaska Press, 1994), 219.

³⁵ Cole, *Banking on Alaska: The Story of The National Bank of Alaska*, 2:137-140.

³⁶ “UA Arctic Bibliography One of Best,” *Week-ender in Fairbanks Daily News-Miner* (Apr. 2, 1977): B11.

³⁷ “Rare Books to University Library,” *Alaska History News* 12, no. 2 (Apr. 1981): 3.

³⁸ “Rare Books (Photo),” *Sourdough* 19, no. 1 (Jan. – March 1982): 17; Сарычев, Гавриил Андреевич. *Атлас северной части Восточного Океана, составлен в чертёжной Государственного Адмиралтейского Департамента с новейших описей и карт*. СПб: Морская Типография, 1826/Gavriil Andreevich Sarychev, *Atlas of the Northern Part of the Eastern [Pacific] Ocean, Compiled in Drafting Office of the Department of State Admiralty from the Latest Surveys and Charts* (Saint Petersburg: Naval Printing House, 1826). The Elmer E. Rasmuson call number for this rare book is C0038 RARE.

Collection of maps and charts comprised nineteen percent of the entire donation, and consisted of 82 maps.³⁹

To manage its Alaska and Arctic-related holdings, the library created the position of Arctic bibliographer. Charles H. Parr, a retired U.S. Army major who earned two degrees from the University of Alaska, and who had a working knowledge of Russian and German, accepted the position. Between 1970 and 1974, he focused on working with the existing Skinner collection and on building the Alaska and Polar Regions Collections.⁴⁰ *Preliminary List of Early Alaskan Imprints 1869 through 1913*, a bibliography that he published in 1974, remains a valuable source of Alaska holdings of printed materials up to 1913.⁴¹ In 1983-1985, with the construction of a \$13.2 million addition,⁴² the evolution of the original two library rooms in the Main Building of the Alaska Agricultural College culminated in a full capacity academic library.

In 1982, the library created the position of curator of rare books and appointed Professor Marvin Falk, the library's Arctic bibliographer, to the position.⁴³ Marvin Falk, educated at the University of Minnesota (B.A. in History and English), University of Massachusetts (M.A. in History), and the University of Iowa (Ph.D. in History), published three bibliographies: *Alaskan Maps: A Cartobibliography of Alaska to 1900* (Garland, 1983); *Alaska* (CLIO Press, 1995); and *Alaska History: An Annotated Bibliography* (Praeger, 2006). He edits the Rasmuson Library Historical Translation Series, which seeks to make available in English rare or difficult-to-obtain

³⁹ John Howell-Books, *The Alaska Collection: The Most Significant Collection of Basic Works on the Early History of Alaska, Including Some Unique Items and Many of great Rarity* (San Francisco: John Howell – Books), 1:ii; For more information on Valerian Lada-Mocarski and George Davidson, see chapter 3.

⁴⁰ Charles H. Parr, "Charlie Parr Is Interviewed by Mary Larson in Fairbanks, Alaska on May 9, 1997" (Elmer E. Rasmuson Library: Oral History 97-211). Sound recording.

⁴¹ Charles H. Parr, *Preliminary List of Early Alaskan Imprints 1869 through 1913* (Fairbanks: Elmer E. Rasmuson Library, University of Alaska, 1974).

⁴² Cole, *The Cornerstone on College Hill*, 296.

⁴³ "Falk Appointment," *Alaska History News* 13, no. 1 (Feb. 1982): [1]; Personal communication with Marvin Falk.

scholarly material on Alaska. Authors of the Series use rare books and materials found in the library's collections, such as Gerhard Friedrich Müller's *Voyages from Asia to America, for Completing the Discoveries of the North West Coast of America*, published in London in 1761 and 1764.⁴⁴ Series volume 17, Alexey Postnikov's *Exploring and Mapping Alaska: the Russian America Era, 1741-1867*, was released by the University of Alaska Press in June 2015.

4.2 Study of the Rare Books Sample, Elmer E. Rasmuson Library Rare Book Collection

For the purpose of this research, a sample of twenty books has been selected to represent the Elmer E. Rasmuson Library rare books collection.⁴⁵ The rare books study produced twenty essays. When using language as the main criterion for identifying book categories, two books were selected to represent books in the Russian language published before 1867, two to represent books in the English language published before 1867, two to represent books in the English language published after 1867, and two to represent books in Alaska Native languages published after 1867. Other books in the sample were grouped in several categories – nineteenth-century missionary literature, nineteenth-century writings by U.S. government officials, nineteenth-century U.S. exploration literature, twentieth-century U.S. exploration literature, gold rush

⁴⁴ Carol Urness, preface to *Bering's Voyages: The Reports from Russia* by Gerhard Friedrich Müller, translated by Carol Urness (Fairbanks: The University of Alaska Press, 1986), 1.

⁴⁵ See appendix E for an alphabetical list of the rare books and appendix F for a chronological list.

literature, twentieth-century business literature, late nineteenth- and early twentieth-century periodicals, and World War II literature.

4.2.1 Books in Russian Published before 1867

*Записка о Россійско-Американской Компаніи*⁴⁶ (*Memorandum on the Russian-American Company*, compiled by the State Office for the Department of State Economy). This early Russian government publication that discusses the Russian-American Company belongs to the rare collectibles. The publication, printed circa 1864, describes the Russian-American Company up to 1863. Except for small repairs, the 34.5 cm x 22 cm 56-page copy appears clean and legible. The text remains in good condition, with a chronological timeline indented at the left margin, and footnotes providing reference information. *The Memorandum* has no hard cover, illustrations, or maps. It consists of two parts, *Historical Overview of the Russian-American Company from 1799 to 1863* and *Suggestions on Changes of the Russian-American Company and Organization of the Russian Colonies in America*. As a supplement to the main body of the text, the publication's *Addendum* publicizes *The Facts about the Hudson's Bay Company in North America, 1670-1863*. The work addresses various topics, such as a brief history of the Russian-American Company, the colonies' administrative structure, governance, population, trade, missionary work, scientific and educational endeavors, and treatment of the Aleut by the Company. The government publication focuses on an 1860 proposal for a new Company chapter, with highlights on rules, regulations, and conventions. According to Nikolai N. Bolkhovitinov, a

⁴⁶ Государственная Канцелярия. Отделение Государственной Экономики. *Записка о Россійско-Американской Компаніи*. СПб: Государственная Канцелярия. Отделение Государственной Экономики, 1864 (The State Office. Department of State Economy, *Memorandum on the Russian-American Company* (Saint Petersburg: The State Office. Department of State Economy, 1864)). Note: The Elmer E. Rasmuson Library call number is B0045 RARE, 1 copy.

Russian authority on the history of Russo-American relations, the differences between the Naval Ministry and other governmental agencies brought forward an entire body of memoranda and other materials at the time of the renewal of the Russian-American Company charter, which expired in 1862. On the one hand, these memoranda expressed the Naval Ministry's criticisms of the Company. On the other hand, the Company's and its supporters' positive interpretations of the Company's activities can be seen as an argument in favor of the new charter.⁴⁷

*Состояние Православной Церкви в Российской Америке*⁴⁸ (*Condition of the Orthodox Church in Russian America*), written by Ivan Veniaminov or Saint Innocent (1797-1879), Metropolitan of Moscow and Kolomna, presents a history of the Russian Orthodox Mission in America. Veniaminov, an enlightened clergyman and educator, learned and promoted the learning of Alaska Native languages. The small volume, at 22.5 x 13 cm, and 44 pages, was published in Saint Petersburg by the Imperial Academy of Sciences in 1840. This offprint of an article originally featured in *The Ministry of Education Journal*⁴⁹ describes the arrival of Russian Orthodox Christianity in Alaska, the process of converting the Aleut, the establishment of the first mission in 1794, conflicts with Koloshi (Tlingit), the arrival of various clergymen, and conditions of parishes. It also contains a list of Alaska Native peoples living in Russian America and their languages. This work appeared at the time of a remarkable change in Veniaminov's life and career. In 1840, following his wife's death while on a journey in Russia, and after entering

⁴⁷ N. N. Bolkhovitinov, *Russian-American Relations and the Sale of Alaska, 1834-1867*, translated and edited by Richard A. Pierce (Kingston, Ontario: Limestone Press, 1996), 115-140.

⁴⁸ Иннокентий, Св., Митрополит Московский и Коломенский, 1797-1879. *Состояние Православной Церкви в Российской Америке. Сочинение Протоиерея И. Вениаминова*. СПб: В типографии Имп. Академии Наук, 1840 (Saint Innokentii, Metropolitan of Moscow and Kolomna, 1797-1879, *Condition of the Orthodox Church in Russian America. Work of Archpriest I. Veniaminov* (Saint Petersburg: at the Printing House of the Imperial Academy of Sciences, 1840). The Elmer E. Rasmuson Library call number is A0490 RARE, 1 copy.

⁴⁹ Vol. XXVI, No 6 (1840).

the monastic order, he was consecrated Bishop of Kamchatka, the Kuriles and the Aleutian Islands.

A bookplate on the inside cover, a glue-on note on a fly leaf, and a stamp on the title page ascribe the book's ownership to Alphonse Pinart (1852-1911), a French scholar with wide linguistic and ethnological interests. Pinart's inscription on the fly-leaf names N. V. Stafeef [sic] as the man who presented the book to him in Port St. Paul, Kodiak, in January 1872. Other handwritten notes indicate earlier⁵⁰ ownership of the book by Hieromonk Nikolai (Igumen Nikolai). Hieromonk Nikolai, in turn, gave it to Vladimir Vasil'evich Stafeev (Stafeeff). Born in 1837, and an employee of the Russian-American Company from 1863 to 1867, Stafeev began his work as a manager of Nikolaevskii redoubt (Kenai) in 1864. By the time he presented the book to Pinart, he acted as a trader. In spite of his earlier intentions of returning to Russia, he remained in Alaska until his death in 1906.⁵¹

4.2.2 Books in English Published before 1867

Statement of the Origin, Organization and Progress of the Russian-American Telegraph, Western Union Extension, Collins' Overland Line, via Behring Strait and Asiatic Russia to Europe by Western Union Telegraph Company, was published in Rochester, NY, in May, 1866.⁵² This collection of records pertinent to the development of communications in Alaska includes a list of the directors and officers of the Western Union Telegraph Company; a

⁵⁰ Notes indicate the year 1843 or 1845.

⁵¹ Richard A. Pierce, *Russian America: A Biographical Dictionary* (Kingston, Ontario: Limestone Press, 1990), 480-481.

⁵² Western Union Telegraph Company, *Statement of the Origin, Organization and Progress of the Russian-American Telegraph, Western Union Extension, Collins' Overland Line, via Behring Strait and Asiatic Russia to Europe* (Rochester: "Evening Express" Printing Office, 1866). The Elmer E. Rasmuson Library call number is A1454 RARE, 2 copies.

description of the origin, organization and progress of the Russian-American Telegraph; and a list of the officers of the Collins Overland Telegraph expedition. The 27 x 16.5 cm book, plainly bound in a black cover, is printed on single-sided pages. The title page and the first page of the index bear the round stamp of the Western Union Telegraph Company Library. The book was collated and prepared from official documents on file in the “Russian Bureau” of the Western Union Telegraph Company.

The Collins Overland Telegraph expeditions became an integral part of northern history, and the correspondence with Russian-American Company and Hudson’s Bay Company officials testifies to the new communications boom that held the promise of connecting the world in one technological feat. The proposed telegraph line grew and extended from the United States to South America to Russia, Asia, and Europe. However, when Cyrus Field succeeded in laying the transatlantic cable between America and Europe in 1866, the Collins Overland Telegraph came to a sudden end.

The History of America by Scottish historian William Robertson consists of two 26 x 21 cm volumes bound in brown leather. This first edition appeared in London in 1777.⁵³ At the time, parts of North America remained unknown to Europeans. The book illustrates contemporary beliefs and notions about the Arctic that were yet to be verified: “Though the utmost extent of America towards the north be not yet discovered, we know that it advances much nearer to the pole than either Europe or Asia. The latter have large seas to the north, which are open during part of the year; and even when covered with ice, the wind that blows over them is less intensely cold than that which blows over land in the same high latitudes. But in America the land

⁵³ William Robertson, *The History of America* (London: W. Strahan [etc.], 1777). The Elmer E. Rasmuson Library call numbers are A0327 RARE V.1 and A0327 RARE V.2, 2 copies of each.

stretches from the river St. Laurence towards the pole, and spreads out immensely to the west. A chain of enormous mountains, covered with snow and ice, runs through all this dreary region.⁵⁴

The History of America describes the Russian voyages of Tschirikow, Behring, and Krenitzin (Aleksei Chirikov, Vitus Bering, and Pyotr Krenitsyn). William Robertson traveled to Russia to gather materials for his book, and obtained a translation of the journal of the Krenitzin and Levashoff expedition of 1768 -1769, which he drew upon extensively. Because of the book's publication during the American Revolutionary War when public interest towards the independent colonies increased, Robertson's *History* became enormously popular, appearing in over a dozen English editions.⁵⁵ It offers a British perspective of North America at a time when Great Britain maintained its claims on the continent. The book arrived at the Rasmuson Library together with Lada-Mocarski's collection.

4.2.3 Books in English Published after 1867

Travel and Adventure in the Territory of Alaska by Frederick Whymper⁵⁶ provides invaluable information on conditions in Alaska at the time of its purchase by the United States in 1867. Frederick Whymper, 1838-1901, was an artist, explorer, and participant of the Western Union Telegraph Expedition. The 21 x 13 cm *Travel* was published in London in 1868. It belonged to the Circulating Library of F. Richard in Geneva, as indicated by the library rules, stamps, and a label. The inscription on a blank leaf (back) reads, "Presented to the University of Alaska

⁵⁴ Robertson, *The History of America*, 1:253-254.

⁵⁵ John Howell-Books, *The Alaska Collection: the Most Significant Collection of Basic Works on the Early History of Alaska, Including Some Unique Items and Many of Great Rarity* (San Francisco: John Howell – Books, [197-?]), 2:149-150.

⁵⁶ Frederick Whymper, *Travel and Adventure in the Territory of Alaska, Formerly Russian America – Now Ceded to the United States – and in Various Other Parts of the North Pacific* (London: J. Murray, 1868). The Elmer E. Rasmuson Library call number is A0547 RARE, 1 copy.

Library Rare Books by Henry S. Kaiser, yr. '61." Most likely Henry S. Kaiser, Jr. (b. 1932) donated the book to the library. He was a student yearbook photographer at UAF. After graduation from UAF in 1961 with a degree in education, he retained interests in writing and photography. He worked in Alaska for the Bureau of Indian Affairs and as a teacher.

The book's romantic descriptions and sentimental expressions draw attention to contemporary events. The author intersperses his writing with historical anecdotes, such as this: "The formal transfer of Russian America to the United States authorities took place on October 18th, 1867. It is said that the Russian flag showed great reluctance to come down, and stuck on the yard-arm of the flag-staff. A man was sent up to detach the halyards, when it fell on the heads of the Russian soldiers, its appointed defenders!"⁵⁷

Travel describes Whymper's journeys to Alaska and Pacific Northwest. The appendix provides information on the W. U. Telegraph, the proposed overland route from the Atlantic to the Pacific through British Territory, notes on Sitka and Port Clarence, the geology of the Yukon, and descriptions of Indian dialects of Northern Alaska. The well-illustrated volume includes a map of the Yukon compiled and drawn by J. Arrowsmith based on bearings, distances, and notes of Frederick Whymper, sketches of E. E. Smith (Western Union Telegraph Expedition), and Lieutenant Zagoskin's data on the lower Yukon.

History of Alaska, 1730-1885 by Hubert Howe Bancroft, appeared in San Francisco in 1886.

This comprehensive political history of Alaska describes Russia's West to East expansion, the Kamchatka Expeditions, the discovery of Alaska, the Russian-American Company, and Alaska

⁵⁷ Whymper, *Travel and Adventure in the Territory of Alaska*, 82.

after the purchase.⁵⁸ The book was the first major work on Alaska in any language. In the preface, Bancroft revealed the sources used in the book, “Here, as elsewhere in my historic fields, there were three classes of material which might be obtained: first, public and private archives; second, printed books and documents; and third, personal experiences and knowledge taken from the mouths of living witnesses.”⁵⁹ Bancroft noted that the chief authorities in print for the earlier epochs were in the Russian language published in Russia. The books covering the later periods had been published in Europe and America.⁶⁰ Bancroft’s remark on the available historical sources, together with a bibliographic list titled, “Authorities Quoted in the *History of Alaska*,” constitutes a historiographical narrative.

Bancroft collected various books and documents related to his publishing business. Acquired by the University of California in 1905, Bancroft’s collection resides in The Bancroft Library in Berkeley. James Hart, in the preface to *Some Treasures of The Bancroft Library: Celebrating the Dedication of the Enlarged and Remodeled Library May 6th, 1973*, writes of Bancroft, “Not only did he buy all the books, pamphlets, manuscripts, maps and periodicals on which he could lay his hands but he had transcriptions of unpublished papers made by a corps of copyists from originals in private, governmental and church archives, and he even created his own sources by having some of his staff interview pioneers whose recollections might not otherwise have been preserved.”⁶¹

⁵⁸ Hubert Howe Bancroft, *History of Alaska, 1730-1885* (San Francisco: A. L. Bancroft & Company, 1886). The Elmer E. Rasmuson Library call numbers for the two books used for comparison (see following pages) are A0381 V.33 RARE and A0381 V.33 RARE c. 2. The library owns two more copies of the same edition— one for A0381 V.33 RARE, and one for F904.B21 RARE.

⁵⁹ Bancroft, *History of Alaska*, x.

⁶⁰ Bancroft, *History of Alaska*, x.

⁶¹ James D. Hart, preface to *Some Treasures of The Bancroft Library: Celebrating the Dedication of the Enlarged and Remodeled Library May 6th, 1973* (Berkeley: University of California, The Friends of The Bancroft Library, 1973), 5-6.

Because more than one copy of the same edition of *History of Alaska* resides in the Rasmuson Library rare book collection, a comparative analysis may be useful, as seen in Table 4.1 below. For example, copy 1 and copy 2 (A0381 V.33 RARE and A0381 V.33 RARE c. 2) have different binding, reflecting how they were originally bound or owing to later repairs.

Table 4.1: Comparison of two copies of the same edition of Bancroft's *History of Alaska*.

Copy 1	Copy 2
Spine text reads: Bancroft's works. XXXIII History of Alaska 1730 – 1885 John H. Kimball	Spine text reads: Bancroft's works. Volume XXXIII History of Alaska 1730 – 1885
Design on spine: Golden floral design	Design on spine: Plain
Paper edges: Gold color	Paper edges: Multi-color
End papers: Multi-color glossy paper Book plate: "University of Alaska Library. Presented by Mr. & Mrs. E. B. Collins."	End papers: Plain brown
Blank Leaves: 1 page, front and back	Blank Leaves: 2 pages front, 1 page back Embossed with "Cal. M. Brosius Seward, Alaska"
Cover: Leather and paper, brown multi-hue, floral design along the edges Good condition	Cover: Plain leather, brown Edges worn
Copyright page: Copyright notice, clean page.	Copyright page: Copyright notice, stamped page. The stamp reads, "Property of the University of Alaska." Handwritten number: 24842
Size: Cover 23.5x15 cm Paper 23x14 cm	Size: Cover 23.5x15 cm Paper 23x13 cm

From comparative analysis one may conclude that at least one copy was rebound or repaired. Because Mr. & Mrs. E. B. Collins presented copy 1 to the archives, they most likely owned the

book. Earnest Bilbe Collins, 1873-1967, was a gold miner, a lawyer, and a delegate to the Alaska Constitutional Convention during 1955-1956. He listed his occupation as “Lawyer and Miner.”⁶²

John H. Kimball whose name appeared on the spine of copy 1 was an earlier owner. John (Jack) Harris Kimball, 1926-2010, came to Alaska in 1964. He lived in Glacierview, and worked in construction.⁶³

Cal M. Brosius (born in 1870), owned copy 2. He was Alaska pioneer, miner, and owner of a lumber business in Seward, Alaska, as well as a member of Alaska Territorial House of Representatives, 3rd District, in 1931-1932.⁶⁴

4.2.4 Books in Alaska Native Languages Published after 1867

Алеутский Букварь or *The Aleut Primer*,⁶⁵ attributed to Ilia Tyzhnov, was published in St. Petersburg, Russia in 1893 by “Синодальная Типография” or “Synod Printing House.” Ilia Tyzhnov (born ca. 1821), who attended the Irkutsk Seminary, was a missionary educator. He participated in compiling and translating several devotional books and primers into Alutiiq.⁶⁶ Tyzhnov’s books testify to Ivan Veniaminov’s work in developing the Aleut alphabet and

⁶² Thomas K. Bundtzen and Charles C. Hawley, “Earnest Bilbe Collins,” Alaska Mining Hall of Fame Foundation, accessed March 24, 2016, (<http://alaskamininghalloffame.org/inductees/collins.php>).

⁶³ “Obituaries,” *Anchorage Daily News* (May 18, 2010): A6.

⁶⁴ “PoliticalGraveyard.com,” accessed March 24, 2016, <http://politicalgraveyard.com/bio/brookshire-brough.html#203.79.22>.

⁶⁵ ТЫЖНОВ, ИЛЪЯ. *Алеутский Букварь*. СПб: Синодальная Типография, 1893 (Ilia Tyzhnov, *The Aleut Primer* (Saint Petersburg: The Synod Printing House, 1893)). The Elmer E. Rasmuson Library call number is A1537 RARE, 3 copies; one other book recently arrived to the rare books collection, PM34.A42.1893a RARE.

⁶⁶ Richard A. Pierce, *Russian America: A Biographical Dictionary* (Kingston, Ontario: Limestone Press, 1990), 513; Valerian Lada-Mocarski, *A Bibliography of Books on Alaska, Published before 1868* (New Haven and London: Yale University Press, 1969), 452-455.

promoting literacy in vernacular languages. *The Aleut Primer* represents an invaluable record of this extraordinary educational effort.

This 32-page 22 x 15 cm volume containing instruction in Russian Orthodox faith belonged to James Wickersham. The Alaskan collector included the primer in his bibliography as a Russian American ethnology source.⁶⁷ The volume bears a grey paper cover decorated with a simple floral design. The book materials were inexpensive; yet producing type, and transporting the books to Alaska from St. Petersburg would have been costly. The book instantly attracts attention with its Aleut alphabet, Church Slavonic pagination, and parallel two-language devotional texts. The book used the Aleut alphabet based on Church Slavonic, as well as more modern Russian translation. Combining the two writing systems (and two types) for parallel text required extra effort. Moreover, additional symbols appeared in Aleut texts to facilitate pronunciation. This combination of visual similarities with structural differences would have made proofreading and printing far more difficult than printing a uniform text. Another significant aspect of this item consists of its publication late in the nineteenth century, well after Alaska's Purchase. As witnessed by the book, the demand for this language guide continued to exist, fostered, perhaps, through the remaining Russian Orthodox Church schools or other types of missionary outreach.

English-Eskimo and Eskimo-English Vocabularies, compiled by Roger Wells, Jr., and John W. Kelly, consists of ethnographic material on Eskimos in northwestern Alaska, and vocabularies of Eskimos in Alaska and Siberia (from Cape Behring to East Cape), published in the Washington

⁶⁷ James Wickersham, *A Bibliography of Alaskan Literature, 1724-1924* (Cordova, Alaska: Cordova Daily Times Print, 1927), 299. Item 5832.

Government Printing Office in 1890.⁶⁸ W. T. Harris, featured in the volume's preliminaries, acknowledged the book's value when he listed as the book's audiences Alaska teachers, officers of the Navy and the Revenue Marine Service, government officials in Alaska, committees of Congress, the U.S. Census Office, and anyone interested in the study of the Eskimo language.⁶⁹ Today, the volume remains important to linguists, Alaska Native language teachers and language enthusiasts. The Elmer E. Rasmuson Library currently owns three copies - one rebound, and two in original soft covers. The 22 x 13 cm hard-bound copy belonged to the University of Alaska Library Skinner Collection, and most likely circulated before it moved to the rare books vault. One of the 23 x 14.5 cm soft-bound copies belonged to St. Thomas' Mission in Point Hope, Alaska. The Episcopal Diocese of Alaska donated it to the Rasmuson Library.

English-Eskimo and Eskimo-English Vocabularies resulted from a voyage of the U.S.S. *Thetis* during the summer and autumn of 1889 in the Bering Sea and Arctic Ocean "for the purpose of looking out for the whaling and commercial interests of the United States in those waters, and also for the purpose of assisting in the establishment of a house of refuge at Point Barrow."⁷⁰ Several officers of the U.S.S. *Thetis* fulfilled the task of writing and compiling ethnographic reports on a variety of subjects concerning northwestern Alaska Eskimos. The Eskimo vocabularies, consisting of 11, 318 words,⁷¹ appeared together with ethnographic reports and a "Note on Eskimo Bibliography" compiled by Sheldon Jackson. John W. Kelly, a prospector,

⁶⁸ Roger Wells, Jr., and John W. Kelly, *English-Eskimo and Eskimo-English Vocabularies* (Washington: Government Printing Office, 1890). The Elmer E. Rasmuson Library call number is A1544 RARE. 3 copies.

⁶⁹ W. T. Harris, "Letter of Transmittal," in *English-Eskimo and Eskimo-English Vocabularies* by Roger Wells and John W. Kelly (Washington: Government Printing Office, 1890), 3.

⁷⁰ Charles H. Stockton, introductory note to *English-Eskimo and Eskimo-English Vocabularies* by Roger Wells and John W. Kelly (Washington: Government Printing Office, 1890), 5.

⁷¹ W. T. Harris, "Letter of Transmittal," 3.

coal miner, and a Point Hope whaler, worked as the ship interpreter.⁷² He wrote about his experience of compiling the wordlist: "The vocabulary is the result of four years' study and practice, one year with natives alone, when no English was heard."⁷³

4.2.5 Nineteenth-Century Missionary Literature

*Father Herman (Ascetic and Enlightener of Alaska)*⁷⁴ bears no date or author's name.⁷⁵ *The Thomas Winthrop Streeter Collection of Americana* catalogue attributes the volume to Kashevarov (Missp. Kashevarov?), A. P. James Wickersham's bibliography attributes a volume titled *Herman of Valaam* or alternatively *Father Herman* to A. P. Kashevarov, and places it in Sitka in 1916. According to Wickersham, this book was a translation of *Ascetics of Valaam Monastery*, published in St. Petersburg in 1872, from Russian to English. The note included with Skinner's copy describes the book as a "crudely printed work published on a missionary hand press near Kodiak in the Aleutian group." Because of its Alaskan origin, the book can claim a unique place in the Elmer E. Rasmuson Library collection of Alaskana.

This 12-page publication contains only one illustration, a woodcut portrait of an ascetic on its cover. Elmer E. Rasmuson Library holds three copies of *Father Herman*, one of them (c. 2) a photocopy bound for protection and meant for library circulation. The photocopy belonged to the Arctic Health Research Center Library in Anchorage. The two original copies (c. 1 and c. 3) belonged to Gilbert W. Skinner, and Laura K. and Valerian Lada-Mocarski, respectively.

⁷² Mark Shannon Cassell, "If They Did Not Work for the Station, They Were in Bad Luck': Commercial Shore Whaling and Inupiat Eskimo Labor in Late 19th/Early 20th Century North Alaska" (PhD diss., Binghamton University/State University of New York, 2000), 162-164.

⁷³ Wells, *English-Eskimo and Eskimo-English Vocabularies*, 66.

⁷⁴ [A. P. Kashevarov?], *Father Herman (Ascetic and Enlightener of Alaska)* ([Sitka, Alaska]: [1916?]). Call number is A0024 RARE. There are 3 copies kept in rare materials.

⁷⁵ Parke-Bernet Galleries, *The Celebrated Collection of Americana, Formed by the Late Thomas Winthrop Streeter* (New York: Parke-Bernet Galleries, 1969), 6: 2562. Item 3626; James Wickersham, *A Bibliography of Alaskan Literature, 1724-1924* (Cordova, Alaska: Cordova Daily Times Print, 1927), 293, item 5721.

The grammatically flawed language of *Father Herman* suggests the author was not a professional writer. However, the author tailored the text to suit English-speaking audiences. This gesture conveyed the shift in Russian Orthodox devotional instruction in Alaska from Russian and Alaska Native languages to the English language. *Father Herman's* spiritual message opens with a paragraph about the saint, "He died in 1837: but he is alive even now. He lives in the hearts of the people, in the most hidded [sic] recesses of the human souls. His great exploit, his firm faith, his ardent love of God and man, his warm kindness to the poor, neglected and unhappy people made his name immortal here in Alaska and his bright image precious and endearing."⁷⁶

Saint Herman (Father Herman, Egor Ivanovich Popov) was born in 1751 to a peasant family in the Voronezh province in Russia. From childhood, he was very pious. He joined the Sarov Monastery in 1778, before going to Valaam. Recruited as a monk to the Mission to North America in 1793, he arrived in Russian America in 1794. He worked as a missionary, eventually settling on Spruce Island near Kodiak Island. He lived in a sparsely furnished hut, used bricks for a pillow, a reindeer skin for a mattress, and a wooden board for a blanket. The missionary directed his efforts towards educating the Alutiit in a school that he established. He died in 1836, and was buried with a simple ceremony, according to his wishes.⁷⁷ He was canonized in 1970 because of his holy life and exemplary service.

*Жизнь Валаамскаго монаха Германа, Американскаго миссионера*⁷⁸ (*Life of the Valaam Monk Herman, American Missionary*), a Russian-language book published in St. Petersburg by

⁷⁶ [A. P. Kashevarov?], *Father Herman*, 1.

⁷⁷ Sergei Korsun and Lydia Black, *Herman: A Wilderness Saint* (Jordanville, New York: Holy Trinity Publications, 2012).

⁷⁸ *Жизнь Валаамскаго монаха Германа, Американскаго миссионера*. СПб: Синодальная Типография, 1894 (*Life of the Valaam Monk Herman, American Missionary* (Saint Petersburg: The Synod Printing House, 1894)). Call

the Synod printing house in 1894, celebrated the hundred-year anniversary of the Russian American Mission. The 24 x 15.5 cm book exhibits a simple geometric design on its paper cover.

One of the three copies owned by the Rasmuson library, copy 1, bears a number of distinctive marks and elements such as a bookplate, a note, and a name written in ink on the original soft cover. The name Harlampy Sokoloff (?) possibly referred to the owner, or a person otherwise connected to the book. A note inserted between book covers lists the book's original printed wrappers, and its format 8vo, or octavo. The bookplate inside the protective cover indicates that the book belonged to James Wickersham.

The 24-page pamphlet opens with description of the origins of the Russian American Mission, "In 1793, the monks of the Valaam monastery were recruited for a spiritual mission and sent to preach the Gospel to the wild inhabitants of the American Northwest, who only ten years prior began entering as Russian subjects. One of the missionaries was the monk Herman."

Several editions of Sheldon Jackson's *Facts about Alaska: Its People, Villages, Missions, Schools*, including one published by the Woman's Board of Home Missions of the Presbyterian Church in 1903,⁷⁹ lie in the Rasmuson Library rare books collection. The library holds three editions with the same title – 1894, 1901, and 1903, and one with a similar title, *Alaska: Its People, Villages, Missions and Schools* (pub. 1910).⁸⁰ The 1903 edition contains the most text

number is A0030 RARE, 3 copies. One other copy recently arrived to the rare books collection, BV2803.A32 Z63 RARE.

⁷⁹ Sheldon Jackson, *Facts about Alaska: Its People, Villages, Missions, Schools* (New York: Woman's Board of Home Missions of the Presbyterian Church, [1903]). A3312 RARE, 1 copy.

⁸⁰ Sheldon Jackson, *Facts about Alaska: Its People, Villages, Missions, Schools* (New York: Woman's Executive Committee of Home Missions of the Presbyterian Church, [1894]); Sheldon Jackson, *Facts about Alaska: Its People, Villages, Missions, Schools* (New York: Woman's Board of Home Missions of the Presbyterian Church, [1901?]); Sheldon Jackson, *Alaska: Its People, Villages, Missions and Schools* (New York: Woman's Executive Committee of Home Missions of the Presbyterian Church, [1910?]); dates of publication for all Jackson editions were taken from EERL catalog.

with its 58 pages (compared with 22 p. 1894, 29 p. 1901, and 13 p. 1910). The stamps on the volume's front cover indicate that Alfred H. Brooks owned the book.

Sheldon Jackson, appointed General Agent of Education for Alaska in 1885, maintained his permanent residence in Washington, D. C., from where he traveled to Alaska every year until 1902. In addition to overseeing Alaska's education policy, Jackson energetically collected items pertinent to Alaska history and culture, which culminated in establishing the Sheldon Jackson Museum in Sitka (built in 1897).⁸¹

The book contents are captured in the title; they describe Alaska's indigenous peoples, villages, missions, and schools. *Facts about Alaska* testifies to Jackson's commitment to the missionary work, evidenced by the nearly twenty settlements spread from Sitka to Barrow described in a chapter titled "Missions of the Presbyterian Church." The book depicts Alaska Native peoples, and lists the missions of other Christian denominations, including Russian Orthodox, Lutheran Church of Finland, Roman Catholic, Moravian, Episcopal, Baptist, Methodist, Congregational, Norwegian Evangelical Lutheran, Swedish Evangelical Covenant and Friends (or Quakers). Jackson's articles describing appointments, schools, missionary work, living conditions of the students' families, medical treatment of children, and the purpose of education, convey his perspectives on poverty. They also express his view of mission objectives. "The question is often asked," he writes in a chapter on the Sitka Training School, "What becomes of the students after they leave the training school? This may be answered as follows: Some, after leaving the school, form habits of dissipation and soon die; the larger number take

⁸¹ "Alaska State Museums/History of the Sheldon Jackson Museum," accessed September 4, 2015, http://museums.alaska.gov/sheldon_jackson/sjhistory.html.

their places among their people and, by their example of better living, help lift up the whole of the native community; while a still smaller number become leaders.”⁸²

4.2.6 Nineteenth-Century Writings by U.S. Government Officials

Western Alaska: Its Geography, Resources and Inhabitants, with Suggestions for Future Legislation by Chester Seeber⁸³ exemplifies early books written by U.S. government officials. Charles Parr’s *Preliminary List of Early Alaskan Imprints 1869 through 1913* named Chester Seeber’s pamphlet, *Western Alaska*, issued in 1886, as one of the earliest items printed in Alaska.⁸⁴ However, Parr noted the document’s publication in Alaska as “doubtful.” Seeber most likely wrote, but did not publish, the pamphlet in Oonalashka. The 26-page discourse, in keeping with nineteenth-century sentiment, opened with a poetic stanza:

Now far he sweeps, where scarce a summer smiles
On Behring’s rocks, or Greenland’s naked isles:
Cold on his midnight watch the breezes blow,
From wastes that slumber in eternal snow;
And waft, across the wave’s tumultuous roar
The wolf’s long howl from Oonalashka’s shore.

President Chester Arthur appointed Chester Seeber Alaska Commissioner in 1884. The government official remained in Unalaska from 1884 to 1886. According to the author, he intended “to place before the Government, in a compact form, a few facts relating to Alaska, to enable a better understanding of the wants of that country.”⁸⁵

⁸² Jackson, *Facts about Alaska* (1903), 14.

⁸³ Chester Seeber, *Western Alaska: Its Geography, Resources and Inhabitants, with Suggestions for Future Legislation* (Oonalashka or Unalaska?, 1886). Call number is A0466 RARE, 1 copy; The Rasmuson Library copy belonged to the U.S. Geological Survey Library in 1889, as the stamps on title page and back cover indicate. Gilbert W. Skinner later owned the book.

⁸⁴ Charles Parr, *Preliminary List of Early Alaskan Imprints 1869 through 1913* (Fairbanks: Elmer E. Rasmuson Library, University of Alaska, 1974), 9.

⁸⁵ Seeber, *Western Alaska*, 3.

The pamphlet discusses Western Alaska's geographic features, resources, mining, population, agriculture, ethnographic groups, exploration parties, travel and mail routes, and governance. Chester Seeber advocated for setting apart Western Alaska as Indian Country under the control of the U. S. Navy Department, with a naval vessel kept permanently at Unalaska. "This place is favorably located and has a good harbor," he wrote, "equally safe at all seasons of the year, from which a vessel can cruise along the entire coast during the summer months, and along the southern coast and among the Aleutian Islands at any time in winter. . . ."⁸⁶ At the same time, the pamphlet's author stressed the limitations of the territorial form of government in Alaska because of the difficulties communicating inside the territory and with the rest of the United States.

4.2.7 Nineteenth-Century U.S. Exploration Literature

Exploring the Great Yukon by Frederick Schwatka⁸⁷ belongs to the Northern exploration and travel literature published in the late 1880s to early 1890s. Frederick Schwatka, 1849-1892, was a famous northern explorer who, among his other endeavors, led a search for Sir John Franklin. As a writer, Schwatka did not lack literary flair. His accounts of the Great Yukon expedition were eagerly accepted by the press before the official report was issued.⁸⁸

As the author explained in the introductory chapter to the book, the 1883 expedition's objective was "to acquire such information of the country traversed and its wild inhabitants as would be valuable to the military authorities in the future."⁸⁹ The expedition consisted of seven

⁸⁶ Seeber, *Western Alaska*, 22.

⁸⁷ Frederick Schwatka, *Exploring the Great Yukon: an Adventurous Expedition Down the Great Yukon River, from Its Source in the North-West Territory, to Its Mouth in the Territory of Alaska* ([Place of publication not identified]: Art and Science Publishing Society, [1883]). Call number is A1149 RARE, 1 copy.

⁸⁸ Morgan B. Sherwood, *Exploration of Alaska, 1865-1900* (Fairbanks: University of Alaska Press, 1992), 102-103.

⁸⁹ Schwatka, *Exploring the Great Yukon*, 9.

members, with Frederick Swatka as a commander, and included a surgeon, a topographer who was also a photographer, an artist, and a miner.⁹⁰ Swatka's party proceeded through the Inside Passage, over the Chilkoot Pass, and then on the Yukon River to the Bering Sea.

The book's fifteen chapters with 418 pages contain more than seventy-two images, including a set of twenty based on photographs by Charles A. Homan.⁹¹ The book artist who interpreted and engraved the photographic images retained topographic features that Homan, the expedition's topographer, captured as landscapes on his photographs. Twenty-two images, depicting landscapes, people, and activities, originated from sketches by expedition artist Charles A. Gloster.⁹² The rest of the illustrations were authored by Frederick Swatka and others.

Before the wide use of photography in publishing, artworks documented observations – places, people, activities, and objects. How these images compare with true objects cannot be as easily ascertained as with photographs. Differences could reflect censorship, lack of skill, stylizing, or aesthetic guidelines set by the publishers. Doubtlessly, the use of applied field photography met with some resistance. *Exploring the Great Yukon* represents a unique symbol of transition towards photography in illustration, when the publishers began to include photoengraving with traditional art.

The expedition map included with the book represented the first survey of the Yukon River between Lake Lindemann and Selkirk. "Credit for the map," writes historian Morgan Sherwood, "must go to topographer Charles Homan, whose error in dead reckoning between Chilkat Inlet and Fort Yukon was less than one per cent, or about ten miles."⁹³

⁹⁰ Swatka, *Exploring the Great Yukon*, 9.

⁹¹ Swatka, *Exploring the Great Yukon*, List of Illustrations.

⁹² Swatka, *Exploring the Great Yukon*, List of Illustrations.

⁹³ Sherwood, *Exploration of Alaska*, 102-103.

Thomas L. Kane first presented *Alaska and Polar Regions* as a lecture for the American Geographical Society in New York City on May 7, 1868.⁹⁴ The lecturer's famous older brother, Elisha Kent Kane, was a renowned polar explorer. The lecturer himself did not shun fame and publicity, and prided himself in his furtherance of a variety of causes, such as mediating in favor of the Mormons who, in his view, suffered unjust treatment. Though he belonged to an affluent and politically connected family, Thomas L. Kane's views were not bound by current conventions. He had been an abolitionist and was free-thinker. Yet he inherited political awareness and influential acquaintances from his father, a Yale-educated lawyer who married into the prominent Leiper family.

At the time of the lecture, Thomas Kane suffered from health problems that made his public performances difficult. Nevertheless, he managed his brother's literary estate after his death in 1857. Elisha Kent Kane, like many noted explorers of his time, participated in a search for John Franklin. He took part in the Grinnell Expedition of 1850-1851. In 1853-1855, Elisha Kent Kane led the Second Grinnell Expedition, which reached the farthest north for its time. However, *Advance*, Elisha's ship, was beset by ice. The party barely survived their trek across the ice. The explorer's health was seriously challenged, and he died two years later in Havana, Cuba.

In *Alaska and Polar Regions*, Thomas Kane promoted the case of Arctic exploration. Just a year after Alaska's purchase, exploring its territorial waters appeared urgent for political and economic reasons. Kane urged consideration of several pressing issues in connection with the new territory. Doubtlessly, Alaska's natural resources would prove the region's worth. The

⁹⁴ Thomas L. Kane, *Alaska and Polar Regions* (New York: Journeymen Printers' Co-operative Association, 1868). Call number is A3375 RARE, 1 copy.

Arctic Ocean, the Arctic coast, the North Pole awaited scientific inquires. The United States was best fit to accomplish the task, he argued.

The Society adopted a resolution to ask Congress to organize a coastal survey of the new Territory of Alaska, and requested a printed copy of the lecture for the Society's Archives. In 1868, New York Journeymen Printers' Co-operative Association printed the paper-bound 32-page brochure that now belongs to the Rasmuson Library.

4.2.8 Twentieth-Century U.S. Exploration Literature

Vilhjalmur Stefansson's *Adventures in Diet*⁹⁵ appeared ca. 1936-1937. Stefansson, 1879 - 1962, led a multifaceted career as an Arctic explorer, ethnologist, author, and collector. *Adventures in Diet* relates the Russell Sage Experiment which took place in New York City Bellevue Hospital, in 1928. The experiment originated in public interest in the explorer's life with the Inuit and his adoption of their diet of fish and sea mammals. Contemporary dietary postulates held that humans could not survive on anything other than the typical varied Western diet. In this regard, the role of Stefansson's work is two-fold. Firstly, he observed that the Inuit survived on their traditional diet alone, and secondly, he himself adjusted to this diet, dispelling assertions that non-Inuit individuals could not adapt to the Inuit way of life. The Bellevue trial tested Stefansson's claim that a North American can survive on a "primitive" diet.

Stefansson's description of the experiment conducted by the Russell Sage Institute of Pathology provides a layman's account of the hospital's procedures. Dr. Clarence W. Lieb, in his statement published with *Adventures in Diet*, notes that scientific men should read the technical

⁹⁵ Vilhjalmur Stefansson, *Adventures in Diet* (Chicago: Institute of American Meat Packers, ca. 1936). Elmer E. Rasmuson call numbers is A2789 RARE, 1 copy. One other copy recently arrived to the rare books collection, RM230.S75 RARE.

papers which had been published in connection with the experiment.⁹⁶ In his turn, Karsten Andersen, a member of Stefansson's third expedition and a participant in the trial, touted the experiment and its effects on his health.

The book's plain paper-bound 39-page copy kept in the Elmer E. Rasmuson Library bears a stamp indicating that Louise A. Boyd once owned the book. Louise Arner Boyd, 1887-1972, was an Arctic explorer who at the age of sixty-eight became the first woman to fly over the North Pole.

Stefansson signed the cover on June 19, 1941 with the following, "Dear Louise: Here you find [?] on rickets and on the health of Greenland and other Eskimos."

4.2.9 Gold Rush Literature

The Spell of the Yukon and Other Verses, written by Robert Service, bears the original cover and a dust jacket.⁹⁷ These often discarded dust covers become rare finds, desired by rare books collectors and book lovers alike. *The Spell of the Yukon's* dust cover featured an advertisement promoting books by Robert Service and an upcoming book by poet Anne Campbell. Table 4.2 below shows the text of the advertisements on *The Spell of the Yukon's* dust jacket.

⁹⁶ Stefansson, *Adventures in Diet*, 36.

⁹⁷ Robert W. Service, *The Spell of the Yukon and Other Verses* (New York: Barse & Hopkins, ca. 1920s). Call number for rare book is A3066 RARE, 1 copy.

Table 4.2: Dust jacket advertisements: *The Spell of the Yukon* by Robert Service.

Advertisement for Books by Robert Service	Advertisement for <i>Companionship and Other Poems</i> by Anne Campbell
<p>BOOKS BY Robert W. Service In uniform style of binding</p> <p>THE SPELL OF THE YUKON (Songs of a Sourdough)</p> <p>His first great book of verses in which he writes of the joys and terrors of the gold-digging days. The famous "Shooting of Dan McGrew" is one of its gripping ballads. It has literally gone 'round the world.</p> <p>BALLADS OF A CHEECHAKO A companion book to the above, and no less virile. Service writes of the life of the trail, the comradeship of the campfire days in the Far North.</p> <p>RHYMES OF A RED CROSS MAN The outstanding book of war-verses, which has made a success no less sensational than the Yukon books. The Dial says: "We have been inquiring for the poetry of the war. In my judgment, here it is."</p> <p>BALLADS OF A BOHEMIAN A "close-up" of the artistic and Bohemian life of Paris – totally different from Service's earlier books, but no less unique and valuable.</p> <p>For sale at all bookstores.</p> <p>BARSE & HOPKINS Newark, N. J. :: New York, N. Y.</p>	<p>Companionship and other Poems By Anne Campbell</p> <p>Here is a woman who believes that the woman's chief interest should be her home – that there is beauty and meaning in the simplest things in the life of the most unpretentious housewife. Anne Campbell writes verses about the plain everyday American wife and mother in those easy and familiar terms which are customarily used by "you and me and ours" in ordinary conversation.</p> <p>Out of this simple speech, and writing of those things which we see around us every day, this poet has made verses which have all the beauty and joy that one finds in classical poetry and yet which appeal directly to the heart of any kind of man or woman.</p> <p>People who have never been touched by a verse in their entire lives will be moved and made happy by what Anne Campbell writes. She sings of the joys and sorrows of being married, bringing up babies, housework, home life and all those things, including motoring and going to dances and parties, which make up the life of the average person in our country.</p> <p>BARSE & HOPKINS New York, N. Y. :: Newark, N. J.</p>
<p>Service, Robert W. <i>The Spell of the Yukon and Other Verses</i>. New York, Newark: Barse & Hopkins, [ca1920s]. Elmer E. Rasmuson call number is A3066 RARE. Dust jacket advertisements for books by Robert Service and Anne Campbell.</p>	

The edition likely appeared between 1921 and 1925.⁹⁸ The dust jacket advertisement promoted male and female poets as defined by their traditional gender roles: a male poet as world-famous, virile, and war-tested, and a woman poet as unpretentious, feminine, and benign. Robert Service writes “of the joys and terrors of the gold-digging days” while Anne Campbell “believes that the woman’s chief interest should be her home.” Words used to describe books by Robert Service include: “gold-digging,” “gripping,” “round the world,” “virile,” “trail,” “comradeship,” “campfire,” “war-verses.” Descriptions of a book by Anne Campbell include: “home,” “simplest things,” “housewife,” “plain,” “customarily,” “ordinary,” “every day,” “married” and “babies.” But in spite of these dated, gender-based depictions, the cover retained the symbols of the epoch – the Great War had ended, a famous author came to Paris to live lavishly, and a housewife *motored* away from her home to a roaring dancing party.

4.2.10 Twentieth-Century Business Literature

Prospectus of the Valdez, Copper River and Yukon Railway Company (All-American Route),⁹⁹ printed by C. Daniel Helm, New York City ca. 1902, promoted a new railroad route in Alaska, and aimed to attract investments. The Valdez, Copper River, and Yukon Railroad Company,

⁹⁸ Anne Campbell’s book, advertised in this dust jacket, appeared ca. 1924. WorldCat lists its 1924 Barse & Hopkins edition (accessed August 3, 2015). Various Barse & Hopkins editions of *The Spell of the Yukon and Other Verses* appeared in print in 1907-1925 (accessed August 3, 2015).

⁹⁹ Valdez, Copper River and Yukon Railway Company, *Prospectus of the Valdez, Copper River and Yukon Railway Co. All-American Route* (New York: Press of C. Daniel Helm, 1902?). The Elmer E. Rasmuson call number is A3316 RARE, 1 copy.

which incorporated in New Jersey with share capital of \$25,000,000,¹⁰⁰ planned to build a railroad from Valdez to Eagle City and to Dawson.¹⁰¹

The Klondike and the Copper River discoveries of gold and copper stirred entrepreneurial minds. In his account, *Railroad Fever in Valdez, 1898-1907*, George C. Hazelet wrote, “The discovery of the Kennecott claims was the factor in the development of the entire Copper River country. . . . Around it clustered every railway project, whether real or imaginary, that was started from Valdez, Cordova or Katalla.”¹⁰² Most railroad companies collapsed. The railroad proposals, it appears, sprouted even more hastily than railroad companies themselves, without careful planning.

Sloppy math, the absence of survey photographs, and the lack of specifics define *Prospectus* as an example of “boom” literature. Even contemporaries recognized some of the book’s flaws. Vice President of the Pittsburg, Bessemer & Lake Erie Railway Company and former General Manager of the Northern Pacific Railway Company J. T. Odell’s expert opinion on the possibilities of the railway, printed within the *Prospectus*, can be described as legalistic, sober and covertly critical.¹⁰³ Business literature, such as *Prospectus*, offers graphic examples of the economic climate in Alaska during the early twentieth century. The booklet lists advantages of the proposed route, includes citations by prominent Alaskans, and discusses topics including charter, routes, surveys, climate, seaports, minerals, agriculture, and freight. It features agriculture photographs, panoramic views of Dawson, and images of military trails.

¹⁰⁰ Valdez, Copper River and Yukon Railway Company, *Prospectus*, 4.

¹⁰¹ Howard Clifford, *Alaska/Yukon Railroads: An Illustrated History* (Arlington: Oso Publishing Company, 1999), 162.

¹⁰² George C. Hazelet, “Railroad Fever in Valdez, 1898-1907,” *Alaska History* 9, no. 2 (Fall 1994): 30.

¹⁰³ Valdez, Copper River and Yukon Railway Company, *Prospectus*, 18.

4.2.11 Late Nineteenth-Early Twentieth Century Periodicals

*The Metlakahtlan*¹⁰⁴ was a newspaper published in Metlakahtla [Metlakatla], a Tsimshian reservation on Annette Island, Alaska, from 1888 to 1891. The Rasmuson Library rare books collection holds four issues (numbers 1/1, 1/2, 1/4, and 1/5) published from November 1888 to January 1890.¹⁰⁵ Four more issues appeared before the publication ceased in Dec. 1891: numbers 1/3, 1/6, 1/7, and 1/8.¹⁰⁶ The Episcopal Mission in Metlakatla issued the newspaper, with pastor William Duncan acting as its editor. The publication sheds light on a unique case in Alaska history, providing Duncan's perspective on the circumstances leading to the resettlement of the Tsimshian people from British Columbia to Alaska. The resettlement occurred during the tumultuous change resulting from Tsimshian contact with Western society.

A specially designed hard case protects the library's four issues because of their fragile paper. A note inside the hard case attributes *The Metlakahtlan* to the John Howell Alaska Collection, which was purchased by Elmer Rasmuson and donated to the Rasmuson Library. Each issue has four pages, laid out in two columns, full text without illustrations. In the introduction to the first issue (vol. 1, no. 1, Nov. 1888), William Duncan outlined the newspaper's purpose: "In the first place, we shall undertake to inform our friends periodically how we get along in our new home. In the second place, we shall endeavor to recall the past history of the Metlakahtla Mission; setting forth the true version of our controversy with the church Missionary Society, London,

¹⁰⁴ *The Metlakahtlan*, ed. William Duncan (Metlakatla, Alaska, 1888-1891). The Elmer E. Rasmuson Library call number is A0450 RARE.

¹⁰⁵ Vol. 1, no. 1 (Nov. 1888).

Vol. 1, no. 2 (Mar. 1889).

Vol. 1, no. 4 (Nov. 1889).

Vol. 1, no. 5 (Jan. 1890).

¹⁰⁶ "Library of Congress. Chronicling America. About the Metlakathlan," accessed July 31, 2015, <http://chroniclingamerica.loc.gov/lccn/sn94050044/>.

England; and the treatment we have received from the Governments of British Columbia, and Canada; - which together have eventuated in our leaving our old settlement and migrating to Alaska. And thirdly we hope occasionally to furnish our readers with legends and ancient stories from the folk-lore of the Tsimshian nation.”¹⁰⁷

Duncan adhered to *The Metlakahtlan*’s proposed outline throughout the publication. The articles describe religious ceremonies and celebrations, mission facilities at Metlakatla, new town sites, liquor smuggling, a fire at the sawmill, inspection by a Senate Committee, correspondence with Canadian government officials concerning confiscated Old Metlakatla property, and Tsimshian culture.

The *Tanana Magazine* December 1912 Quartz Edition was published by the *Fairbanks Daily Times* as a *Tanana Magazine* special edition.¹⁰⁸ The magazine cover design evokes images of gold and riches and the excitement of the gold rush with its soft cover, printed in yellow and red colors, illustrated with prospectors looking towards a symbolic North Star. “The North Star lights the way to golden Alaska,” the magazine explains. Its seventy-six pages of text address mining, miners, and gold. “Tanana Has Future in Quartz,” “Many Stamps Are Crushing Golden Ore,” and “Stamps Are Dropping at the Newsboy,” the articles announce.

On advertisement pages, the Fairbanks Telephone Company sells phone services, the Dome Cigar Store offers cigars, and the McIntosh & Kubon Prescription Druggists tout the French perfume they carry. Yet the boom town longs for more. On page seventy of the *Tanana Magazine*, a fairy tale titled “Fairbanks District in the year 1930” touted riches and convenience.

¹⁰⁷ *The Metlakahtlan* 1, no. 1 (Nov. 1888): [1].

¹⁰⁸ *The Tanana Magazine, Being a Special Number of Alaska’s Principal Newspaper The Fairbanks Daily Times* (Fairbanks: Times Publishing Co., 1912). The Elmer E. Rasmuson Library call number is A3288 RARE, 2 copies; F914.F16 T16 RARE, 1 copy.

The story captured the public mood in a territory that seemed to offer numerous opportunities and unlimited wealth.

Many of the fairy tale's symbols depicted Alaska's political and economic landscape – mining, agricultural development, the Alaska Railroad, the University of Alaska, airline travel, and the prospect of Statehood. “Over the mountain range into the wonderland Interior,” wrote the author, “the balanced car with its whirring gyroscopes buzzing almost without noise makes its way, now high up on the sides of mountains, now crossing gorges spanned with frail-looking bridges of steel, again speeding into the foothills and thence through the lowlands where winds the Tanana, until at last Fairbanks is reached – Fairbanks, the golden heart of a vast and prolific section of Alaska, the last state to be admitted into the Union.”¹⁰⁹

4.2.12 World War II Literature

*Wind Blown and Dripping*¹¹⁰ published cartoons drawn by Bernard Anastasia, Oliver Pedigo, and Don L. Miller for *The Adakian*, the Adak Island military newspaper issued from January 19, 1944. In 1942, Adak was chosen as a key military base, from which U.S. troops could free Kiska and Attu, Alaskan islands occupied by the Japanese forces. By 1944, American Forces had expelled the Japanese from the Aleutians, and the troops suffered from boredom and a lack of purpose.¹¹¹ War-time *Alaska Life* describes the periodical as served by the largest staff in the theater, its cartoons “famous” and “copied by several other Aleutian papers.”¹¹² The cartoons’

¹⁰⁹ The last state to be admitted into the Union was Hawaii that joined the same year with Alaska, in 1959.

¹¹⁰ Bernard Anastasia, *Wind Blown and Dripping: A Book of Aleutian Cartoons* ([Adak, Alaska?], 1945). The Elmer E. Rasmuson Number is A3287 RARE, 1 copy.

¹¹¹ Stan Cohen, *The Forgotten War* (Missoula: Pictorial Histories Publishing Company, 1992), 3:209.

¹¹² Carl E. “Buck” Davidson, “GI Journalism in Alaska,” *Alaska Life* 8, no. 5 (May 1945): 39.

themes depicted the lack of conveniences, weather conditions, rotation schedules, women and pinups, living quarters, and work tasks.

The compilation of 150 selected cartoons appeared in April 1945. Jeanne Culbertson, who reprinted the cartoons for Alaska's Adak Extension Center in 1980, received an original copy from Bernard Kalb, CBS Washington news correspondent on *The Adakian's* staff.¹¹³ Ethel Ross Oliver,¹¹⁴ a teacher who taught in Atka in 1946-47,¹¹⁵ donated an original copy to the Rasmuson Library. Oliver's achievements included a life-time of teaching, advocating for minimum wage for Alaska teachers, and authoring books, for all of which she was awarded an honorary degree of Doctor of Public Service from the University of Alaska. She established the first kindergarten in Anchorage in 1939, and was a census worker for the Arctic region of Alaska in 1950, traveling by plane and dog sled.¹¹⁶ "All things Alaskan are my hobby," she declared.¹¹⁷

The Adakian's editor, the renowned author Dashiell Hammett, penned the introduction to *Wind Blown and Dripping*. Each cartoonist's selection opens with a short biography of the artist and his portrait drawing. The volume portrays Bernard Anastasia as someone who "hasn't definitely decided whether to go back to dance-band drumming, first love, or to commercial art work, which occupied his time in his native Cleveland prior to induction." Oliver Pedigo's biography describes him as an architect and contractor in Lakewood, Colorado. Don Miller had studied art in Newark, New Jersey, commuting from Monclair.

Wind Blown and Dripping is a unique book not only because of its Aleutians history, but because it was dedicated to the fellow soldiers on the Aleutian Islands. Printed in 1945, the

¹¹³ Bernard Anastasia, forward to *Wind Blown and Dripping* [Adak, Alaska?, 1980].

¹¹⁴ See: gift label on *Wind Blown and Dripping*. A3287 RARE.

¹¹⁵ "National Women's History Month," *ASRTA* 25, no. 2 (May 1989): 4.

¹¹⁶ "National Women's History Month," 4.

¹¹⁷ "Alaskan Author to Address Group," *Spokane Daily Chronicle* no. 185 (Apr. 24, 1967):10.

book's horizontal paperback format and small size are reminiscent of the free paperbound books published during World War II for the U.S. troops, although *Wind Blown and Dripping* does not carry the logo of the Armed Services Editions. Some book historians theorize that the after-war rise of paperback literature originated in the Armed Services Editions. Nevertheless, Beth Luey writes in *A Companion to the History of the Book*, the books "bore little resemblance to paperback books: they had no real covers and were produced in a horizontal format. Few of them survive because (like cheap, popular literature of other eras) they were read to death."¹¹⁸

4.2.13 Rare Books Sample: Summary

The Elmer E. Rasmuson rare book collection reflects the history of the University of Alaska and its library. The collection began as part of the college library, and branched out later as it received special storage space, funding, and trained library personnel. The collection grew in part through the donations and charity of people such as Elmer Rasmuson, Mrs. Alfred H. Brooks, D. E. Skinner, and others, and owing to the efforts of many people. Because the Elmer E. Rasmuson Library is a northern library, its collections reflect Alaska and Polar Regions research and exploration, as well as Alaska's history. Increasing interest in Alaska Native cultures and languages brings stronger emphasis on collecting literature that incorporates this subject matter and documents knowledge that otherwise might be forgotten. Historical books, maps, and documents preserve Alaska's Russian American heritage, which continues to draw interest among researchers and librarians. Early commerce both before and after the Alaska purchase played an important role in Alaska history, politics, and economics, as the rare books testify. Overall, the Rasmuson Library rare book collection consists of books published in a variety of

¹¹⁸ Beth Luey, "Modernity and Print III: The United States 1890-1970," in *A Companion to the History of the Book*, eds. Simon Eliot and Jonathan Rose (Oxford: John Wiley & Sons, 2008), 783.

languages and in many countries, due to the fact that the collection parallels multi-national exploration efforts that drew surveyors, missionaries, and travelers from around the world into the Arctic.

To remain a premier Arctic and Alaskan collector, the Rasmuson Library rare book collection must continue to grow and develop, and its rare books must continue to be available as historical objects and as textual evidence of the past. New technologies simplify collecting and sharing rare book images within libraries and in the public domain, but they tend to present rare books as two-dimensional images, and seldom comment on book components, materials, structure, marks, or other characteristics, such as their history as artifacts. Though the new media have been increasing in importance, they cannot replace the original artifacts. The role of the rare book collections in the north remains vital to research, gathering, and preservation of resources that promote understanding of the past.

Conclusion

Books arrived in the Arctic and Antarctic over vast distance during travels and voyages, and they traveled afterwards in order to join collections that housed them. At times, books ventured with their readers into the unknown and perished. Whether the books triumphed as Arctic and Antarctic travelers, they convey a message beyond words, a message of human spirit and endurance. The books, many of which were authored or collected before the present geographic boundaries appeared on maps, reside in Arctic and polar collections today.

The history of the book and literacy in Alaska began during the Russian American era. The earliest books arrived on ships with Russian explorers, missionaries, and Russian-American Company employees. Following Alaska's purchase by the United States in 1867, economic pursuits shifted away from traditional sea mammal trade. New cultural centers formed around new economic pursuits. Due to Alaska's remoteness, lack of infrastructure, extreme weather conditions, and lack of economic development, the early American educators and book collectors experienced tremendous difficulties.

In spite of challenges with buildings, books, and school supplies, the goal of achieving literacy in Alaska remained strong. Outside the school system, missionary groups produced translations of sacred materials into vernacular languages, especially towards the turn of the twentieth century. Klondike stampeders brought their supplies of reading materials, even if it required additional physical effort. Within a decade, the gold miners built their own literary culture. Literary works by Jack London, Rex Beach, and Robert Service that described life in the north sold on unprecedented scale.

Missionaries, who rejected the sensuality evoked in Klondike all-time favorites, issued their own newsletters and other publications. Providing simple reading matter for their readers and

publishing opportunities for their fellow missionaries, as well as a teaching tool for the students enrolled in missionary schools, the newsletters featured materials that the missionaries viewed as a means of acculturation and education. In addition, the missionaries launched periodical exchanges and magazine drives. During the nineteenth – early twentieth centuries, missionary reading rooms and public libraries, as well, appeared throughout Alaska. At least one such reading room that opened inside St. Matthew’s Church in Fairbanks, in 1909 became a public library known as the George C. Thomas Memorial Library.

The history of the Elmer E. Rasmuson Library began in 1921 with the library at the Alaska Agricultural College and School of Mines (the University of Alaska). When the first university librarian LaVerne Borell arrived at the Alaska Agricultural College in 1922, the library consisted of two unfurnished rooms of the Main building. The library grew together with the University, slowly expanding its Alaskana collection. In 1970, the Elmer E. Rasmuson Library opened on the University of Alaska Fairbanks campus with a capacity for holding two acres of books.

The bulk of the rare book collection dates from the early 1980s, when the library’s namesake, Alaska businessman, politician and philanthropist Elmer E. Rasmuson donated a unique collection of rare books and maps. The Valerian Lada-Mocarski and George Davidson collections of Alaskana and maps formed the core of this donation. The Rasmuson Library Rare Books Collection is indebted to these and other bibliophiles including Gilbert Skinner, Alfred Brooks, and James Wickersham. Today, the Elmer E. Rasmuson Library houses more than 22,000 rare books and maps. The collection that formed in stages throughout the University of Alaska’s history reflects Alaska and Polar Regions research and exploration, and put an additional emphasis on Alaska’s Russian American heritage and on Alaska Native cultures and languages.

Rare books as objects and artifacts are precious commodities. Through their covers, bookplates, library stamps, inscriptions, and notes, the rare books provide chronological timelines, depict geographic boundaries, and convey messages of ownership, collecting, and distribution. Through their personalized bindings and other features, the books allow for comparative analysis of similar copies; through paper, type, and other materials, the books allow for analysis of the book typography and invention behind the book-related industrial processes; through the dust jackets, the books convey developments in the world of advertisement; through various editions of the same or similar titles, the books reveal literary processes and societal changes that surround them; through illustrations, the books give vivid depictions of the peoples and places that themselves fell object to interpretation; through library marks, the books show their cycles within the library system. Beyond these traditional historical meanings, the volumes that sailed in inhospitable waters, crossed the snow deserts by wagons, dog sleds and on foot, and finally arrived on trains, airplanes, and cars convey a message of fellowship between readers and books that shared earlier hardships and later comforts.

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Appendix A

Book Structure, According to the Publishers' Template¹

FRONT MATTER OR PRELIMINARIES	NEW PAGE
Blank Leaf or Leaves	
Bastard Title or Series Title	right
Advertising Card	right or left
Frontispiece	left
Title Page	right
Copyright	left
Dedication	right
Foreword	right
Preface	right
Acknowledgments	right
Contents	right
Illustration List	right or left
Abbreviations	right or left
Quotations (if separate page)	right or left
Introduction (if not by author)	right
TEXT	
Half Title or Part One Half Title	right
Introduction (if by author)	right

¹ Adrian Wilson, *The Design of Books* (New York: Reinhold Publishing Corporation, Studio Vista, 1967), 60.

The Text (including other Part Titles on rectos and Chapters on new recto or verso	right
Illustration or Plate Section	right
BACK MATTER	
Appendix	right
Notes	right
Bibliography	right
Illustration Credits	right
Glossary	right
Index	right
Colophon	right or left
Blank Leaf or Leaves	

Appendix B

The Elmer E. Rasmuson Library Stamps



Figure B-1: Variants of the Elmer E. Rasmuson Library stamps based on a survey of a library shelf, 2/5/2015.

Appendix C

Among the Five Thousand

By Leslie A. Marchand¹

More than five thousand volumes stand on the shelves of the College library guarding beneath covers of red or blue or green the “wisdom dark or clear” of many men, many minds. How quietly the knowledge of the world and the thoughts of men rest in the bosom of a library, the peace of calm and mellowed wisdom standing side by side with shouting enthusiasm and delectable adventure. But, like men, books have a character and an individuality that is displayed in dress and visible form. Closely ranged on the shelves, some thick, some thin, some with respectable, learned dark green backs, some with enticing colors and shapes, daring, flamboyant, shocking (“Twenty-Four Little French Dinners” decked in rose-patterned colors) – each has an impression to give before it speaks. Like men, again, some suffer the handicap of birth, magnificent souls being cased in unprepossessing bodies; and some are more showy than wise.

A strange quiet pervaded the library as I stepped into it on that Saturday morning, a quiet such as is felt nowhere so intensely as in the presence of books. Having set out on a browsing expedition, I embarked upon my journey of exploration in a mood of wealthy tolerance, resolved to display no partiality in that assemblage of such diverse minds, attitudes, interests.

I walked over to the window and, with but a glance at the sun dogs haunched above the southern range, turned to the pleasure before me. I found myself at once in an august company, psychologists, philosophers, sociologists: William James, Bertrand Russell, John Dewey, Jane Addams. I opened a volume called “The Mind in the Making” by James Harvey Robinson and read that “The kitten laps its warm milk from a china saucer, without knowing anything about porcelain; the dog nestles in the corner of a divan with no sense of obligation to the inventors of upholstery and the manufacturers of down pillows. So we humans accept our breakfasts, our trains and telephones and orchestras, our . . . moral code and standard of manners with the simplicity and innocence of a pet rabbit.” Striking, that; and so true that I follow along the shelf and pull from its place John Dewey’s “How We Think.” “Thinking is not a case of spontaneous combustion; it does not occur just on ‘general principles.’ There is something specific which occasions and evokes it. General appeals to a child (or to a grown-up) to think, irrespective of the existence in his own experience of some difficulty that troubles and disturbs his equilibrium, are as futile as advice to lift himself by his boot-straps.”

I see Jean Jacques Rousseau, squint the encyclopedias on a lower shelf in passing, and pull out from the next wall a fine yellowed two volume edition of Adam Smith’s “Wealth of Nations,” printed in London in 1811. Near it is Bryce’s “American Commonwealth,” one of those books that one is always “going to read.” Somehow there is even a greater charm to them

¹ Leslie A. Marchand, “Among the Five Thousand,” *Farthest-North Collegian* 3, no. 3 (June, 1925): 20-22.

than to any of the others; one feels sort of kindly toward them, one senses the anticipatory goodwill such as one has for a rich dinner in prospect: it doesn't yet hang heavily on one's stomach.

Let the economists have their due: Ely, Taussig, Seligman, Beard. I shall not trifle with Mining Law today, and Lounsbury's "History of the English Language" I have met before. Here are some shelves heavy with thick and imposing volumes on chemistry and physics, "The Science of Mechanics," a "Text-Book on Sound," "Manual of Industrial Chemistry," "Creative Chemistry" by the popular scientist, Edwin E. Slosson, where I learned that "Chemistry is the science of the transformation of matter," a "Dictionary of Applied Chemistry" in five volumes and huge "Treatise on Chemistry" by Roscoe and Schorlemmer that entirely passes the bounds of decency in a book by its fatness. I disdained it. Already I was going back on my pledge to be impartial; it is too difficult with the best intentions – and had I not set out on a journey of enjoyment!

What a delight after the sameness of geologic reports and bulletins to discover, almost smothered by enormous tomes on anthropologic history, Hendrik Van Loon's "Story of Mankind." (I suspect, out of place). And nearby, as if to keep it company in that rather austere surrounding, Henry Fairfield Osborn's "Men of the Old Stone Age" with pictures of Pithecanthropus, the Heidelberg man and the Piltdown man.

I opened Alexander Goldenweiser's "Early Civilization," perhaps because I knew the man and the keenness of his brain, and then with but a moment's pause I journeyed on into the realm of engineering. There was a long way to travel yet – from the Neolithic age on thru modern cooking to the Autobiography of Benvenuto Cellini and the Reminiscences of Joseph Conrad. I was alone in the library at that moment and looking over the range of books to the end of the farthest room, I seemed to feel there a peace as inscrutable as the whipped-cream range of mountains that one sees from the window.

But let us hasten. From Steam Power Plant Engineering to Plane Surveying is a long but well constructed route. Between the two is the valley of mining methods and the relief hut for the layman wanderer of "The Romance of Modern Mining" where one learns "that among the ancients mining was not considered honorable toil."

Several hundred volumes lay the dust on the "Main Traveled Road" to farming. And in the next corner I stopped before two shelves on food and cooking. "The Chinese Cook Book" tells how to make real Chinese dishes and gives them their true Oriental names. Near it is good solid "Economical Cookery." In "The Art of Home Decoration" I read: "A delightful solarium might be furnished in black wicker upholstered in startling Cretonne, whereon dull red and black peacocks strut beneath branches of gold ochre blossoms hung against a background of creamy tan." Opposite are treatises on Ore-Dressing.

In the next room, the longest single section in the library holds the criticism and "belles-lettres" from George Brandes' brilliant critique, the six volume set of "Main Currents in Nineteenth Century Literature" to the best of Russian novelists. Here I am in a land where I would fain stop longer. Browsing now could so easily turn into reading. Fine sets of Poe and

Mark Twain and Stevenson, invite one to linger. The Cambridge Histories of American and English Literature give a tone of scholarship, but other things attract me more: the phalanx of American poetry from Lowell to Lanier and Frost and Lindsay; the novel from Cooper and Herman Melville to Willa Cather and Joseph Hergesheimer; Mr. Mencken's biting essays. The English are even harder to leave: no mean array of poetry is it between Chaucer and that later user of the Chaucerian stanza, John Masefield, poet of the sea, singing

“My road leads me seaward
To the white, dipping sails.”

The drama shelf holds a balance of Shaw and Shakespeare and the fiction section omits no one from Tom Jones to the Forsytes of Mr. Galsworthy.

The bell rings; the morning is gone. History and biography I rushed past on my way to the lunch room to let a cup of coffee settle many moods.

Appendix D

Alaska Agricultural College and School of Mines Library Books Listed in Leslie A. Marchand's
Article, "Among the Five Thousand," *Farthest-North Collegian* 2, no. 3 (June, 1925)

Table D-1: College books listed by Leslie Marchand in 1925.

#	Author	Title	Subject	Title, Found 2/24/2015
1		Twenty-Four Little French Dinners	Cooking	0
2	James, William		Psychology, Philosophy, Sociology	1
3	Russell, Bertrand		Psychology, Philosophy, Sociology	1
4	Dewey, John	How We Think	Psychology, Philosophy, Sociology	1
5	Addams, Jane		Psychology, Philosophy, Sociology	1
6	Robinson, James Harvey	The Mind in the Making	Psychology, Philosophy, Sociology	Later edition
7	Rousseau, Jean Jacques		Psychology, Philosophy, Sociology	1
8		Encyclopedias	Economy	1
9	Smith, Adam	Wealth of Nations	Economy	Later edition
10	Bryce	American Commonwealth	Economy	1
11	Ely		Economy	1
12	Taussig		Economy	1
13	Seligman		Economy	1
14	Beard		Economy	1
15		Mining Law	Mining	1
16	Lounsbury	History of the English Language	History	0
17		The Science of Mechanics	Chemistry, Physics	1

Table D-1 continued.

18		Text-Book on Sound	Chemistry, Physics	1
19		Manual of Industrial Chemistry	Chemistry, Physics	0
20	Slosson, Edwin E.	Creative Chemistry	Chemistry, Physics	0
21		Dictionary of Applied Chemistry	Chemistry, Physics	0
22	Roscoe and Schorlemmer	Treatise on Chemistry	Chemistry, Physics	1
23		Geologic reports	Geology	Possible title, or alternative title, edition not determined
24		Geologic bulletins	Geology	Possible title, or alternative title, edition not determined
25	Van Loon, Hendrik	Story of Mankind	Anthropology	1
26	Osborn, Henry Fairfield	Men of the Old Stone Age	Anthropology	1
27	Goldenweiser, Alexander	Early Civilization	Anthropology	1
28	Cellini, Benvenuto	Autobiography of Benvenuto Cellini	Memoir	Later edition
29	Conrad, Joseph	Reminiscences	Memoir	1
30		Steam Power Plant Engineering	Engineering	Later edition
31		Plane Surveying	Engineering	0
32		The Romance of Modern Mining	Mining	1
33		Main Traveled Road	Undetermined	1
34		The Chinese Cook Book	Food and cooking	0
35		Economical Cookery	Food and cooking	Similar contemporary title

Table D-1 continued.

				Similar contemporary title
36		Art of Home Decoration	Home	
37		Ore-Dressing	Mining	1
38	Brandes, George	Main Currents in Nineteenth Century Literature	Criticism and belles-letters	1
39	Poe		Criticism and belles-letters	1
40	Twain, Mark		Criticism and belles-letters	1
41	Stevenson		Criticism and belles-letters	1
42		The Cambridge Histories of American and English Literature	Criticism and belles-letters	1
43	Lowell		American poetry	1
44	Lanier		American poetry	1
45	Frost		American poetry	1
46	Lindsay		American poetry	1
47	Cooper		Novels	1
48	Melville, Herman		Novels	1
49	Cather, Willa		Novels	1
50	Hergesheimer, Joseph		Novels	1
51	Mencken		Essays	1
52	Chaucer		English Poetry	1
53	Masefield, John		English Poetry	1
54	Shaw		English Drama	1
55	Shakespeare		English Drama	1
56	Fielding, Henry	The History of Tom Jones, a Foundling	English Fiction	Later edition
57	Galsworthy	Forsytes	English Fiction	1
	Total contemporary editions			43

Table D-1 continued.

	Total editions, including later editions			50
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Appendix E

The Elmer E. Rasmuson Library Rare Books Reviewed, in Alphabetical Order

- Anastasia, Bernard. *Wind Blown and Dripping: A Book of Aleutian Cartoons*. [Adak, Alaska?], 1945.
- Bancroft, Hubert Howe, 1832-1918. *History of Alaska, 1730-1885*. San Francisco: A. L. Bancroft & Company, 1886.
- Jackson, Sheldon. *Facts about Alaska: Its People, Villages, Missions and Schools*. New York: Woman's Board of Home Missions of the Presbyterian Church, [1903].
- Kane, Thomas L. *Alaska and Polar Regions*. New York: Journeymen Printers' Co-operative Association, 1868.
- [Kashevarov, A. P.?]. *Father Herman (Ascetic and Enlightener of Alaska)*, [Sitka]: [1916?].
- Metlakahtlan*, ed. William Duncan. Metlakatla, Alaska, 1888-1891.
- Robertson, William. *The History of America*. London: W. Strahan [etc.], 1777.
- Schwatka, Frederick. *Exploring the Great Yukon: an Adventurous Expedition Down the Great Yukon River, from Its Source in the North-West Territory, to Its Mouth in the Territory of Alaska*. [Place of publication not identified]: Art and Science Publishing Society, [1883].
- Seeber, Chester. *Western Alaska: Its Geography, Resources and Inhabitants, with Suggestions for Future Legislation*. Oonalashka (Unalaska), 1886.
- Service, Robert W. *The Spell of the Yukon and Other Verses*. New York: Barse & Hopkins, ca. 1920s.
- Stefansson, Vilhjalmur. *Adventures in Diet*. Chicago: Institute of American Meat Packers, ca. 1936.
- Tanana Magazine, Being a Special Number of Alaska's Principal Newspaper The Fairbanks Daily Times*. Fairbanks: Times Publishing Co., 1912.
- Valdez, Copper River and Yukon Railway Company. *Prospectus of the Valdez, Copper River and Yukon Railway Co. All-American Route*. New York: Press of C. Daniel Helm, ca. 1902.
- Wells, Roger, Jr. and John W. Kelly. *English-Eskimo and Eskimo-English Vocabularies*. Washington: Government Printing Office, 1890.

Western Union Telegraph Company. *Statement of the Origin, Organization and Progress of the Russian-American Telegraph, Western Union Extension, Collins' Overland Line, via Behring Strait and Asiatic Russia to Europe*. Rochester, New York: "Evening Express" Printing Office, 1866.

Wymper, Frederick. *Travel and Adventure in the Territory of Alaska, Formerly Russian America – Now Ceded to the United States – and in Various Other Parts of the North Pacific*. London: J. Murray, 1868.

Вениаминов, Иоанн. *Состояние православной церкви в Российской Америке. Сочинение Протоиерея И. Вениаминова*. СПб: В типографии Императорской Академии Наук, 1840 (Innokentii, Saint, Metropolitan of Moscow and Kolomna, 1797-1879. *Condition of the Orthodox Church in Russian America. Work of Archpriest I. Veniaminov*. Saint Petersburg: at the Printing House of the Imperial Academy of Sciences, 1840).

Государственная Канцелярия, Отделение Государственной Экономики. *Записка о Российско-Американской Компании*. СПб: Государственная Канцелярия. Отделение Государственной Экономики, 1864 (The State Office. Department of State Economy. *Memorandum on the Russian-American Company*. Saint Petersburg: The State Office. Department of State Economy, 1864).

Жизнь Валаамского монаха Германа, Американского миссионера СПб: Синодальная Типография, 1894 (*Life of the Valaam Monk Herman, American Missionary*. Saint Petersburg: The Synod Printing House, 1894).

Тыжнов, Илья. *Алеутский Букварь*. СПб: Синодальная Типография, 1893 (Tyzhnov, Ilya. *The Aleut Primer*. Saint Petersburg: The Synod Printing House, 1893).

Appendix F

The Elmer E. Rasmuson Library Rare Books Reviewed, in Chronological Order

Robertson, William. *The History of America*. London: W. Strahan [etc.], 1777.

Вениаминов, Иоанн. *Состояние православной церкви в Российской Америке. Сочинение Протоиерея И. Вениаминова*. СПб: В типографии Императорской Академии Наук, 1840 (Innokentii, Saint, Metropolitan of Moscow and Kolomna, 1797-1879. *Condition of the Orthodox Church in Russian America. Work of Archpriest I. Veniaminov*. Saint Petersburg: at the Printing House of the Imperial Academy of Sciences, 1840).

Государственная Канцелярия, Отделение Государственной Экономики. *Записка о Российско-Американской Компании*. СПб: Государственная Канцелярия. Отделение Государственной Экономики, 1864 (The State Office. Department of State Economy. *Memorandum on the Russian-American Company*. Saint Petersburg: The State Office. Department of State Economy, 1864).

Western Union Telegraph Company. *Statement of the Origin, Organization and Progress of the Russian-American Telegraph, Western Union Extension, Collins' Overland Line, via Behring Strait and Asiatic Russia to Europe*. Rochester, New York: "Evening Express" Printing Office, 1866.

Kane, Thomas L. *Alaska and Polar Regions*. New York: Journeymen Printers' Co-operative Association, 1868.

Whymper, Frederick. *Travel and Adventure in the Territory of Alaska, Formerly Russian America – Now Ceded to the United States – and in Various Other Parts of the North Pacific*. London: J. Murray, 1868.

Schwatka, Frederick. *Exploring the Great Yukon: an Adventurous Expedition Down the Great Yukon River, from Its Source in the North-West Territory, to Its Mouth in the Territory of Alaska*. [Place of publication not identified]: Art and Science Publishing Society, [1883].

Bancroft, Hubert Howe, 1832-1918. *History of Alaska, 1730-1885*. San Francisco: A. L. Bancroft & Company, 1886.

Seeber, Chester. *Western Alaska; Its Geography, Resources and Inhabitants, with Suggestions for Future Legislation*. Oonalashka (Unalaska), 1886.

Metlakahtlan, ed. William Duncan. Metlakatla, Alaska, 1888-1891.

Wells, Roger, Jr. and John W. Kelly. *English-Eskimo and Eskimo-English Vocabularies*. Washington: Government Printing Office, 1890.

Тыжнов, Илья. *Алеутский Букварь*. СПб: Синодальная Типография, 1893 (Tyzhnov, Ilya. *The Aleut Primer*. Saint Petersburg: The Synod Printing House, 1893).

Жизнь Валаамского монаха Германа, Американского миссионера. СПб: Синодальная Типография, 1894 (*Life of the Valaam Monk Herman, American Missionary*. Saint Petersburg: The Synod Printing House, 1894).

Valdez, Copper River and Yukon Railway Company. *Prospectus of the Valdez, Copper River and Yukon Railway Co. All-American Route*. New York: Press of C. Daniel Helm, ca. 1902.

Jackson, Sheldon. *Facts about Alaska: Its People, Villages, Missions and Schools*. New York: Woman's Board of Home Missions of the Presbyterian Church, [1903].

Tanana Magazine, Being a Special Number of Alaska's Principal Newspaper The Fairbanks Daily Times. Fairbanks: Times Publishing Co., 1912.

[Kashevarov, A. P.?]. *Father Herman (Ascetic and Enlightener of Alaska)*, [Sitka]: [1916?].

Service, Robert W. *The Spell of the Yukon and Other Verses*. New York: Barse & Hopkins, ca. 1920s.

Stefansson, Vilhjalmur. *Adventures in Diet*. Chicago: Institute of American Meat Packers, ca. 1936.

Anastasia, Bernard. *Wind Blown and Dripping: A Book of Aleutian Cartoons*. [Adak, Alaska?], 1945.